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BEFORE THE BOARD OF MISSIONS, DELIVERED IN GETHSEMANE CHURCH,
MINNEAPOLIS, MINNESOTA, SUNDAY EVENING, OCTOBER 6TH, 1895,

BY THE

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THE MISSION-LOVE OF OUR LORD JESUS CHRIST.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—ST. MATTHEW ix. 36.

WHEN the Church is come together in one place, as now, in triennial council, many are the duties which press upon her, many the problems of administration to be solved, none of them unworthy of her best thought, one of them easily primary in its claim, a claim not always recognized and honored as it should be.

Debate and legislation have their place. Debate must be free and full, because only wise legislation can be beneficial; and in the multitude of counselors there is wisdom.

But there is a wisdom of another quality, which does not voice itself directly in words or votes, nor disclose itself in the contentions of a parliament, but which does nevertheless indicate the chief duty, the paramount claim. May God help us to find it.

And we may most readily find it, if we put ourselves under the guidance of the tremendous, holy, and awe-inspiring truth that the corporate Church has a heart, and that that heart is Christ. This is the truth which indicates her primary duty. She must betake herself to Christ, towards Him she must turn, into His face she must gaze, upon Him she must lean, from Him she must seek the wisdom that is from above.

It is the Lord Jesus Christ who is her most true and real Director, and in that capacity He is fixed like a rock against the wisdom that cometh not down from above, whereof St. James says, "for where jealousy and faction are, there is confusion and every vile deed." (St. James i., 16—Revised Version.) Firm as a rock also is He in His purpose to lead His Church into the pure and peaceful paths of the higher wisdom. It is easy enough to speak of His sovereignty, as a theological proposition, but that is not enough. The Lord Christ is as truly among

us and over us as we would know Him to be were He visibly enthroned here in theocratic splendor, with bright retinue of cherubim and seraphim, lifting His hand in authority, speaking forth His will, fusing all hearts into an inseparable fellowship by His spiritual power. Blessed are they that have not seen and yet have believed! Blessed is the Church which owns her Head! In proportion as she recognizes His presence and leadership will she receive the wisdom that cometh down from above, and be endued with efficacious power upon earth to execute His mighty purpose.

Strong truths become trite because of our manifold infirmities, and the greatest things in the world lose their power to impress us by reason of our familiarity with them. This is a serious disadvantage, and one which must deepen into deadly sin unless we actively resist its influence. And so resisting, the grave question is, Where shall we find the reviving force that shall quicken our hearts? where gain the new courage of a pure and perfect faith? when shall we overcome the awful paralysis of love which is bred of familiarity?

Where, where, if not at the feet of our Lord?

Fathers and Brethren, let us fall down before Jesus Christ, and ask Him to give us a fresh view of Himself, His heart, His power, His motives, His policy as Head over all things, so that it may befall us that what we do here for the spread of His truth may be done as He would have it done, as He would do it. Low on our knees, let us confess that the new thing needed is new inspiration. We glory in the first things we hold as our Catholic heritage from the early past and the long intervening ages; but is it not our shame that we have lost our first love? Low on our knees before Jesus Christ, let us at once perceive, confess, and bewail that loss. For the deficiencies that retard progress and prevent the reproduction of apostolic triumphs on the splendid spiritual battle-fields of the present age must be startling indeed, when we hear it boldly charged that the work which the Church is doing, all too feebly, is a disappointment, a failure, a defeat, alleging as they do that after thirteen centuries the world is unevangelized and that the Christianity of Christians is of a degenerate type. This is the language of an enemy, echoed often by the Christian pessimist, and we may concede the force of the indictment as a charge of imperfection; but failure there is not. Although vitality may fluctuate, the Body cannot die, because the Head is alive forevermore. In Him all fulness of life dwells, estopped of its world-saving power only by the Church's half-hearted compliance with the law of human co-operation, as the abiding condition of redemptive intervention. Until He abdicates His leadership, we need not tremble at the indictment of failure, while we may well deplore our losses in love. But there is another question which asserts itself.

When is the Church proposing to open her heart to the fulness of the spirit of her Head? Has she reached in her missionary operations that measure of effectiveness which the spiritual needs of men demand, the forms of organized evil and the persistency of false religious challenge, the obligation of obedience to her commission requires, the inexpressible zeal of her Lord exemplified?

If not, why not?

Remember, brethren, we ask this question in the presence of our Lord!

You will have noticed that the words of the narrative which is before us, taken from the first Gospel, is followed by the record of the calling and mission of the Apostles. The events are more than consecutive—they are logically related to each other. The inspired writer pictorializes in words the tremendous yet controlled and stately energy of the Lord in His mission work. Behold Him as He journeys from city to city, and village to village. He seeks out the synagogue that He may teach His brethren according to the flesh, and prepare them for the merging of an elective into a world-embracing dispensation. There is a magnificent definiteness in "the Gospel of the Kingdom" which He proclaims. High truths enforce and illustrate themselves in His curative ministry to the needy. He is astonished at their numbers. So many are they who are fainting beneath burdens too grievous long to be carried, so many vexed and wearied and worn out, like sheep without shepherds, beaten down with long flight and torrid heat, so many ready to perish for that which Heaven yearned to give! It was an evil time, the forces of mischief ran riot among men, belief in the Father was either obliterated or paled down to a reminiscence, religion had wasted its energies in petty contentions to the neglect of weightier matters, and the souls of the just were weary with crying, How long, O Lord, how long? The local picture drawn by St. Matthew represented the general situation. If, as a picture, it arrests our eyes, how must the reality have bitten and graved itself into His heart! "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

"Moved with compassion!"

Ah, my brethren, these words give us a glimpse into the very heart of God. They are a biography of Jesus Christ. They uncover the Divine secret of redemption. As a drop of water will reflect the whole heaven, these words show us what is the breadth, and length, and depth, and height, of the love of Christ, which passeth knowledge.

But this is not all of the marvellous insight into the realm of our Lord's motive which they supply. We intimated just now a logical relation between this representation of our Lord's personal activity and the vocation of the Apostles which immediately followed, that they might have power to establish the Kingdom which He proclaimed. The Lord is seen as Himself doing what He was about to qualify them to do. It was for them an object-lesson of zeal and labor, both as to motive, method, and matter. Moved with compassion, He went about all the cities and villages. It is the Gospel in epitome. Moved with compassion, He preached the Gospel of the Kingdom and healed every sickness among the people. It is a pattern of the Church as she ought to be. Moved with compassion, He could not leave the lost sheep unshepherded. It represents the essence of the Church's marching orders. Moved with compassion! How the words accuse us as we face the spectacle of our deficiencies. Moved with compassion! It cuts us to the heart, for it shows that the Church falters in her duty, because she lacks in that motive of mission-love which gladly exchanged the adoration of angels for the execration of men, and not only gave up riches for poverty but welcomed opprobrium; which followed

the lead of His compassion into the vortex of His passion ; which spurred His manly strength to exhaustion, and strained His heart till it broke in streams of blood on Calvary.

It is by such glances as these into the interior realm of motive in Jesus Christ, too bright for prolonged gaze (alas, how often obscured by the irreverence of our familiarity!), that we can understand the spiritual revolution which He wrought in the world. The dimensions of His influence were the measure of His love. Only thus, gazing at Him, can we understand the miracle of the Apostles' power, by which they "famished the gods" of mythology. He was moved with compassion, and they caught His spirit, His soul was in their souls, His arm wrought by their willing arms. Freely they had received, freely they gave. As He purposed to found in the quiet of an upper chamber a Kingdom of the Spirit which should achieve for itself moral preponderance in human affairs and create a new civilization for the world, these humble and unlearned men became His effective commissaries just because they deeply drank at those springs of mission-love which flowed from His heart.

And do we still ask why have the old triumphs ceased, and why has the unfriendly critic not feared to suggest failure, rather than stood shorn of his jibe, by the spectacle of a Church continuously reproducing apostolic victories?

Let us answer ourselves. Nothing but the mission-love of the Head, tingling in every nerve of the Body, beating in every drop of its blood, and vitalizing every muscle of its frame, a motive too real for tears of emotion, but not for the blood of self-sacrifice—nothing but this can transform lukewarmness into apostolic ardor, nothing but this can bring in the new reformation—the only imperious need of the hour, the revision of our motives—nothing but this can put virtue into the acts of a great gathering like this, by turning self-laudations into *Misereres*, by proclaiming liberty to the captives that are bound in chains of wealth, by reviving heroism in the ranks of a consecrated Priesthood, and by transforming millions of souls, now compromised with worldliness, into shrines of pure devotion and unconquerable zeal.

But never as we ought shall we feel the influence of this mission-love of our Lord unless we rise to a larger sense of the grandeur of outline and burning interior power of this King of men. One cause of the prevalent stagnation of interest in missions may be found in low or false conceptions of His character. They paint a Christ that never was, is not, and will never be. Individual license, unbalanced by the sober weight of authority, has multiplied Christs until, under one Sacred Name, contradictory ideals are worshipped. And yet there is but one Christ, the same Christ whatever the point of view, the only Christ that is.

This Christ's overmastering sympathy and enormous power of love for wandering men, faint, burdened, and ready to die in their sins, is the only adequate illustration of the motive which should fill the mart of the Church and renew the triumphs of primitive zeal.

But I must venture to express my conviction, dear brethren, that this uplifting truth cannot become the power in the life of a Christian man which it ought to be, until he realizes that this ideal is not built up out of fair and

goodly stones quarried from the pit whence we were dug. Our Lord's marvellous compassion for the scattered sheep of the world springs from depths in Him which are not in us. His human nature has been dwelt upon in terms which have in effect dwarfed Him to our stature. His humanity is a real, true, and proper humanity, but it is also a perfect humanity, and by the distance which separates the perfect from the imperfect the man Christ Jesus stands unrelated to us save as "Hyperion to a satyr."

The character of Jesus Christ refuses classification. All other men readily fall into groups or types, but His human nature stands without a peer and His character without a parallel. His manhood, I repeat, was perfectly human, but it was perfect manhood. His mind and reasonable soul were human, but He was "without sin." No taint of the first Adam was in His blood. His nativity of the Blessed Virgin was immaculate. His power as a man was in kind that indefinable superiority, that imperial distinction, which goes by the name of genius, but it was genius without weakness or flaw; in degree He was never matched by any son of man. Poetry, art, and eloquence have too long ignored the law of proportion in their delineations of our Lord. They have mostly caught their inspiration from His passive qualities. They have dwelt upon those immeasurable sorrows which He encountered, until they have seen no more than a visage marred more than any man's, not discerning the features of a King, the only man who was all that man can be, the one majestic form of all the generations.

It is, perhaps, with a pardonable ease that we, knowing Him to be infinitely more than man, seek relief from the bewildering beauty and power of this King of men in the sublimer mystery of His Godhead. It were easy to soar with St. Paul to the height of vision where it becomes evident that this colossal figure among men is chiefly great because in Him dwelt all the fulness of the Godhead bodily. But for our present purpose let us refuse the flight. I wish to keep my eye centred on the imperial humanity of our Lord. I wish to study that unutterable human compassion of Jesus for the sinning and sorrowing world, because being a perfect human compassion, it is the most fit ideal of the Church, and being human, it is for us a practicable example, though absolute reproduction be impossible. The power of His compassion, if poured forth under the ordinary limitations of our nature, would not be a sufficient stimulus, an adequate ideal, challenging us to transcend our weak attainments. Had it been only such a qualified motive as that, it would of itself sufficiently account for the restrained and vacillating response of the Church to the Macedonian cries of the nations. Had it been only that, it is questionable whether that response would not have been even less strong and earnest than it has been. It is the unique splendor of His human interest in humanity, and of His mission love for a world dying in its sins, a love that astonishes, overwhelms, subdues the heart by its intensity, and captivates the soul by its self-forgetful tenderness, that has uplifted to heroic heights of missionary zeal great souls like Peter and Paul, Columba and Cuthbert, Irenæus, Gregory, Augustine, Willibrord, Ausgar, Xavier, Selwyn. It is amazing to note the power this ideal compassion has over every type of human character,

every shade of devotion. The little child in grace and the maturest saint turn towards this wonderful Christ, unpeered in power, in wisdom without an equal, in sensibility more delicately strung than women, in manliness the perfect exponent of human possibility, in intellectual capacity colossal, in moral quality and spiritual force unique among men; and find in Him what can be found nowhere else, the inspiration of a majestic nature that stoops to the lowliest heart with a love unutterably strong.

But there are other evidences of our Lord's magnificent compassion for humanity than those which the pages of inspiration furnish. What is Church history but a record of His compassion for the multitudes of men that are as sheep having no shepherd? He is the same, yesterday, to-day, and forever. The love that commiserated the famishing souls of Judean cities and Samaritan villages scattered the Apostles among the nations, spread the glad tidings to the ends of the known world, and brought kings and their subjects to His feet. He raised the valuation of man, He lifted woman to her rightful place, He put honor upon childhood. He taught the sanctity of suffering, and robbed the grave of its gloom. He lifted the aim of life to a future of immortal holiness. His compassion spoke the hospital into being, and He gave a new significance to education. His example suggested and His blessing sustained those special methods of religious singleheartedness which, as the clouds of prejudice disappear, are now seen to be an expression of the loftiest possibilities of the Christian life. Upon lonely islands and inhospitable shores, He represented Himself by men who were often blessed with the martyrdom they coveted because filled with His mission-love. Wide as the surface of the peopled earth has the Gospel of the Kingdom been preached, and many a wilderness and solitary place has He made to blossom as the rose. Yes, all history is the witness of His strong human love for man, and its testimony abides. The law of perspective, which governs time as well as space, fails to take one cubit from His stature, however heroes and demigods may have been reduced in their proportions. The Christian nations stand in the forefront of civilization to-day. His words have not passed away. His compassions have never failed. Who shall sum up in a census of souls the millions who have found His love their refuge in sorrow, their companion in joy, their strength in life, their solace in death?

O transcendent Man! O heart of Jesus, touched to unison with the tones of the universal heart of man! O Master of the nations whom Thou wilt attach to Thy throne at the last! What horrible sorcery is it which binds the Church to these present petty rudiments of zeal, and leaves her satisfied with herself because she is doing nothing? And still the world's highways and hedges are crowded with sheep, weary, fainting, hurrying to eternity un-shepherded. Millions of them from every land are here in this land. Millions everywhere. Millions of our own blood unevangelized. Antichrist shows himself in dreadful social wrongs, and the Church is not "moved with compassion!"

Drawing reverently nearer the mission-love of our Lord, we must discover it to be, primarily, an inherent quality. It was not acquired in the school of

experience, nor drawn out by the spectacle of sin and suffering which met His eyes. He was that love. By the sheer force of His heart's action, He was under compulsion to compassionate the multitudes of men. He saw them in the light of His passionate enthusiasm for the well-being of the race before He saw them in the light of their necessities as sinful creatures. We stand in the presence of a nature which is vastly more than a prodigy of philanthropy. There is some capacity of love in every man, but His is not a splendid exaggeration of our ordinary possibilities. Love, as we love, is a tender plant, easily frosted, requiring much watchful culture, assailed by deathly insects, touched on every side with noxious weeds. His love was the strong outgrowth of a perfect nature, which derived its life and expansion from interior sources.

Had it been in itself anything less than this, it could not have responded as it did to the condition of fallen humanity. The perfection of the fountain assured the purity of the stream. "In Him was life; and the life was the light of men." His words and actions, indicating the deep concern He felt for a world which needed the knowledge of God, words such as never man spake, acts which appear but once in history, were the congruous outcome of His love as a perfectly unique, original, and unprecedented capacity of interest in man. It was, therefore, controlled, modified, and compromised by none of those motives which in ourselves we recognize as selfish. There was no such motive in His composition.

When we compare Him with others, it is amazing to find that, at not a single point, is the contrast to their advantage. We serve God at best with mixed motives: His meat and drink was to do the will of Him that sent Him. Our best endeavors are a travail of the soul: He said, "I delight to do Thy will, O God." We are slow of heart to believe: He was quick of understanding in the fear of the Lord. We are harsh and unsympathetic: He was touched with the feeling of our infirmities. We cannot, at first intention, take the cruel word kindly: when He was reviled He reviled not again. We want not only the means but the luxuries of living: He had not where to lay His head. Christianity is honeycombed to-day with the mad greed for wealth, golden idols are set up almost in the precincts of the altar and their devotees seek to rule when they should serve: He for our sakes became poor, that we through His poverty might be made rich. We are fascinated by the secular glory of the times: He saw in it a lure of Satan. The world has overcome us: He said with a voice that had a blast of triumph in it, "I have overcome the world." Our mission-love pales into impatience because missions make slow returns: He said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And when He added, "Behold your house is left unto you desolate," how justice sobs, and how anathema trembles with compassion: our ideas of retribution do not suggest love. Place, honor, preferment—how these motives compromise our devotion: "But I," said He, "am among you as one that serveth." Our achievements we think incomplete until they are

heralded abroad : how often He enjoined silence on the subjects of His compassion, "See thou tell no man." The trend of our religious development is to congresses and crowds and overmuch talk : many times in the Gospels do we read that He went away to the mountain, or the wilderness, or some lonely spot, to pray. We are ever groping darkly in the paths of an unassured discipleship : He said, "As the Father knoweth me so I know the Father." The deserved opprobrium of much of the Christianity of the day is that it does not seek out the poor and is ever moving its temples into "better quarters": one of His credentials was the message He sent to St. John Baptist, "The poor have the Gospel preached to them." There is a morbid effeminacy among us which puts good feeling above truth and would compromise the latter in the interest of a sentimental amiability : how sturdy this King of men seems in contrast, truth before peace is His manifest order, and His love of man puts no stay upon His indignation against sin. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." And thus in Him justice and mercy, majesty and meekness, met and kissed each other.

In the mission-love of our Lord we see, also, practical wisdom. It is amazing to observe how, while He stands at the summit of human greatness, His forethoughtful mind announces the methods and means of His Kingdom, and how faithful He is to His own chosen ways of bringing men to God. His passionate hunger for souls did not dissipate its power in bursts of unpremeditated effort nor defeat its purpose by unregulated zeal. His enthusiasm was at times almost tempestuous, but at no time fanatical, because controlled by faith in constituted instrumentalities. To conquer a place in the world for His Kingdom, was an enterprise stern enough to require all the disciplined soldiery of the mightiest of captains. It is an affront to His wisdom to suggest that He committed His message to the chances of naturalistic development. His Gospel was the Gospel of the Kingdom. His compassion institutionalized itself, and passed on in a measure to men whom He selected. Without foreboding, He transferred the visible administration of His Church to the hands of a few men unlike Himself in that they were weak when He was strong, and incapable of more than a faint adumbration of His mission-love. A great wealth of treasure put in earthen vessels, the earthiness theirs, the vessels His, the excellency of their power from Him! Let us admire the sturdy equipoise of a mind that rested in God and in God's methods and instruments as well.

And may we not just here discover the reason why our use of instrumentalities tends towards mechanical activity? Why the machinery that is necessary sometimes seems to be an end rather than a means? We have perpetual need to freshen the thought that the incidental loses its power when it overestimates its relation. Some would say that the cure is in the elimination of means, and the propagation of religion by a broad, free, untrammelled enthusiasm. But the lesson which we learn at the feet of Jesus Christ is that the channels of faith must be kept full of faith, the conduits of love full of love, the outward and the institutional surcharged to overflowing with perennial compassion, and boards and auxiliaries and committees kept in momentary touch with the heart of God.

Nothing in our Lord's peerless character is more striking than His tenderness. His whole being melted into compassion when He saw the fainting multitudes, and this exceeding gentleness constantly comes out in the Gospels. It is fresh, strong, delicate still, for His compassions fail not. I think there is no tenderness so tender as that which is coupled with great strength. He was the strongest of all men, and the gentlest. His sympathies were spontaneous, His grasp of human needs quick, His companionship with the lowly and the lost disdained conventional restraints. He did not break the bruised reed nor quench the smoking flax. Wise, He was not frigid; stern, He was not ungentle; indignant against the enemies of God, He could die to reconcile them; bent on the purposes of a world-wide mission, He was always ready to stop and bless a child, or cure a demoniac, or soothe the heart of a mourner.

But we have not yet sounded all the depths of compassion which this wonderful Being—this King of kings—exhibited. We should wholly fail to understand what love in Jesus Christ meant (and means!) unless we noted the element of sacrifice which gave a purple hue to His career. It is difficult to stop short at His humanity, here, for the mysterious lights and shadows which gather around His cross and passion unerringly point to Divine heights, and assure us of the truth which the Catholic Church holds as the very essence of the Faith; but our present thought binds us to His unique glory as the greatest of men, the greatest of sufferers. "He was one of us, and yet He stood above us as the Son of God; one of us, and yet He stood alone as the Son of Man." His sacrificial love was a real human love, the compassion of a man imperially endowed to suffer as well as to do. We must think of Him as actively self-involved in His passion. It was not obedience to the inevitable: He chose to suffer and to die, because He was "moved with compassion." All the love that stimulated Him in life gathered itself up into one supreme moment when, with exhausted voice, He cried, "Father, forgive them; for they know not what they do!" He loved us and gave Himself for us. "Thus the color of Christ's virtue is all sacrificial—red with the mark of blood. . . . Out of the depths of His crushed and lonely heart there rises to Heaven the fragrance of an unutterable devotion to God, and of an unfathomable compassion for man—a purity, a tenderness, a strength of sublime endurance, which float their influence downward through all time, and fill eternity with their memories."*

But in the presence of a love so passionate, so consuming, so regardless of cost or consequence, is not silence the noblest tribute we can pay?

Fathers and Brethren, shall this mission-love of Jesus Christ be the inspiration of this convention? Is it a dream of beauty that shall fade away when we pass on to debate and legislation? Has it no force of abiding impression for those who have right and call to meet here only under His presidency?

No occasion can be so proper as this for raising the banner of another reformation in the Church. We must revise our hearts. They reflect His compassion only as vexed and turbid waters reflect the blue heavens. Christ's

* Principal Cairns, in "Christ the Central Evidence of Christianity,"

love for the nations is paralyzed by our parsimony. The light of the world shines feebly in Asia because our opaque zeal is interposed. The Teacher sent from God sees our sons and daughters educated under the auspices of secularism. Ethiopia's hands are stretched out to us almost in vain. The flower of our youth heed not the call of the altar. Everything that hath breath calls upon us to make fresh study, at any cost, of the immeasurable strength and tenderness of the love of Jesus Christ, which throbs as warmly in His heart now as it did by the shores of Galilee, in the home at Bethany, amid Gethsemane's olive-trees, on Calvary's heights, for He is our living Lord, our living Leader, our living Head.

O hearts of redeemed men, men who live under the sign of the cross, apostles and brethren to whom the ark of God is committed for custody and defence, when better than now, where better than here, may we seek the regeneration of our wills in the fountain of Christ's compassion for the world?

THE TRIENNIAL MEETING OF THE BOARD OF MISSIONS.

THE Board of Missions, consisting of the two houses of the General Convention and of the Board of Managers, in accordance with the requirement of the constitution, convened for its first meeting in Gethsemane Church, Minneapolis, Minnesota, on October 4th, the third day of the General Convention, and by adjournment held sessions on the 10th, 11th, 12th, 17th, and 18th. With the exception of the last two meetings, when many visitors had left the city, the body of the church and galleries were constantly filled by men and women, representatives of the whole country, interested in the missionary work.

On Sunday evening, October 6th, the triennial sermon before the Board was delivered by the Right Rev. Dr. McLaren, Bishop of Chicago, in Gethsemane Church, when the building was thronged in every part and many were necessarily refused admittance. The sermon is published in this number of the magazine. On the afternoon of the same Sunday, in the same church, and on the afternoon of Sunday, October 13th, in Christ Church, St. Paul, Children's Missionary Rallies were held, when the Sunday-schools turned out *en masse*, and on Wednesday evening, October 9th, a great meeting was held in the Church of St. Ansgarius, where the service was in the Swedish language. Further reference to these meetings will be found on another page.

The official proceedings of the Board will be published and bound up, as usual, with the Journal of the General Convention ; we give here an abstract :

PROCEEDINGS.

The meeting of the Board on October 4th began at eleven o'clock in the morning and continued throughout the day. The Bishop of Minnesota presided, assisted by the Rev. Dr. Dix, president of the House of Deputies. The Bishops were for the most part seated in the choir. The Rev. Dr. Langford, General Secretary, presented the triennial report of the Board of Managers, together with accompanying documents. The report was read by the Rev. Joshua Kimber, Associate Secretary. After commemorative prayer the General Secretary

read the list of the names of those whose bequests for missionary work had been received since the last meeting of the Board of Missions. Hymn 176, "For all the saints who from their labors rest," was then sung. The Rev. Dr. Anstice, on behalf of the secretary of the Woman's Auxiliary, presented the following communication :

MINNEAPOLIS, MINNESOTA, October 4th, 1895.

The Woman's Auxiliary to the Board of Missions takes great pleasure in entrusting to the care of the Board its united offering of 1895, made at the triennial service of the Auxiliary, held in Christ Church, St. Paul, on Thursday, October 3d. The offering amounts to \$54,000 [it afterwards reached more than \$55,000] and has been made in accordance with a resolution adopted in Baltimore on October 6th, 1892, to the effect:

"That the Woman's Auxiliary place before itself, for its united offering at the next triennial, the endowment of the Episcopate in a missionary jurisdiction, subject to the approval of the Board of Missions."

In connection with this it was

Resolved: That the Board of Missions records its deep sense of the self-denial of the women of the Church and its gratitude to Almighty God for the wonderful united offering to missions made at the triennial meeting of the Woman's Auxiliary, held yesterday.

Before proceeding further, the following resolution was adopted :

Resolved: That the Board of Missions desires to place on record here its devout thankfulness to Almighty God for the payment in full of the large indebtedness which threatened so seriously to obstruct the missionary work of the Church. The Board also wishes to express its grateful recognition of the generosity of those who have so nobly responded to the call of the Church in a great emergency.

Recurring to the regular order of business : The report of the Woman's Auxiliary and of the honorary secretary thereof were referred to one special committee ; the report of the American Church Building Fund to another ; the report of the Commission on Work among the Colored People to a third ; the report of the American Church Missionary Society, and of the Society for Promoting Christianity amongst the Jews to a fourth, and the remaining portions of the report of the Board of Managers with accompanying documents to a fifth committee.

PRESENTATION OF THE WORK.

The Bishop of Pennsylvania presented the Missionary Bishop of Cape Palmas, the Bishop of New Jersey, the Missionary Bishop of Shanghai, and the Bishop of Milwaukee, the Missionary Bishop of Tokyo. Those so introduced, the Right Rev. Drs. Ferguson, Graves, and McKim, addressed the Board upon the work in the fields respectively committed to their care.

The Bishop of Georgia addressed the Board on the Church's work among the Colored people of the South. The Right Rev. Dr. Brooke of Oklahoma, introduced by the Bishop of California, spoke on the Church's work among the Indians.

During the afternoon the chair was occupied by the Right Rev. Dr. Neely, Bishop of Maine. The work in Alaska was presented by the Right Rev. Dr. Rulison, of Central Pennsylvania, and the Right Rev. Dr. Barker, of Olympia. The Right Rev. Dr. Peterkin, Bishop of West Virginia, made a statement touching the work in Brazil, which is under his episcopal care. The Bishop of

Chicago presented the Rev. Henry Forrester, in charge of Church work in Mexico, who spoke of that work. The Bishop of Oregon presented the Right Rev. Dr. White, Bishop of Indiana, whose topic was "The Church's Work in Organized Dioceses." During the foregoing addresses those who introduced the speakers were limited to five minutes and those representing the several departments of work to ten minutes.

At the same session, resolutions of sympathy were adopted with the Armenian Christians, with the missionaries in China, and with the societies of the Church of England whose workers suffered in the recent massacre at Kucheng, and with the Bannock Indians, the innocent victims of aggressive outrages. These resolutions are published upon another page.

The Rev. Dr. Arthur Lawrence, of Massachusetts, presented and read the report of the Prayer Book Distribution Society, which was referred to a special committee for consideration.

At all of the following sessions the Right Rev. Dr. Doane, chairman of the House of Bishops, presided.

On the evenings of October 10th and 11th the subject under consideration was introduced by the following resolution of the Right Rev. Dr. Gilbert, Assistant Bishop of Minnesota :

Resolved : That the Board of Missions request the House of Bishops to elect a Bishop for the Missionary District of Alaska.

The resolution called forth a long discussion, during which it was intimated that a partition of territory in Alaska had been agreed upon with other mission boards, whereupon the General Secretary stated that neither he nor any other officer had ever been a party to such a bargain. The resolution was finally adopted by a large vote in its favor.

CHURCH WORK IN MEXICO.

Before adjournment on October 11th, the following action was taken :

Resolved : That the Board of Missions commends the work of the Mexican Episcopal Church, under the provisional episcopal care of the Bishop of Connecticut, and recommends to the Board of Managers the continuation of the appointment of the Rev. Henry Forrester, whose wise and manifold labors have the hearty commendation of this Board, to act as counsellor and guide of our brethren in Mexico in their missionary, educational, and charitable work, it being understood with respect to the support of this work that the Board shall aid those who are endeavoring with commendable zeal to provide such support only to the extent of special contributions received for that purpose.

AMERICAN CHURCH BUILDING FUND COMMISSION.

On the evening of October 12th, the Right Rev. Dr. Atwill, chairman, presented and read the following report :

The committee to whom the report of the American Church Building Fund Commission was referred respectfully report that they have examined said report, and rejoice at the good works of the Commission and at its constantly increasing usefulness as its means have been enlarged; that they deplore the lack of interest that has prevented the completion of the million dollar fund; that they offer the following resolution:

“Resolved : That the Board of Missions renew with emphasis the recommendation that an annual offering be made in every parish for the permanent fund of the American Church Building Fund Commission.”

The resolution was adopted.

At a later meeting it was announced that the Commission had met on the 16th of October and elected the following officers and trustees to serve for the next three years :

Officers of the Commission. President, the Right Rev. John Williams, D.D. Vice-Presidents, the Right Rev. Henry B. Whipple, D.D., LL.D., the Right Rev. William C. Doane, D.D., LL.D., the Right Rev. George D. Gillespie, D.D., the Right Rev. Thomas A. Starkey, D.D., and the Right Rev. Cortlandt Whitehead, D.D. Secretary, Mr. William G. Low. Treasurer, Mr. George Bliss.

Trustees. The Right Rev. Drs. Starkey and Scarborough, the Rev. Drs. Dix, Langford, Battershall, Cooper, Malcom, Jefferis, Littell, and Schuyler; Gen. J. G. Wilson, the Hon. L. B. Prince, Messrs. W. G. Low, C. Vanderbilt, J. N. Carpender, N. Pendleton Schenck, and H. E. Pierrepont.

PRAYER BOOK DISTRIBUTION.

On October 12th, the Right Rev. Dr. Coleman, Bishop of Delaware, presented the report of the committee to whom was referred the first triennial report of the Prayer Book Distribution Society, when it was on the committee's recommendation

Resolved: That the Board of Missions heartily commends the work of the Prayer Book Distribution Society, and wishes that it may be afforded the necessary means for the wider extension of its operations.

MISSIONARY ENROLMENT FUND.

On the same evening (October 12th) it was

Resolved: That the Board of Managers of the Domestic and Foreign Missionary Society be authorized and requested to use the interest accruing from the Missionary Enrolment Fund, in the same manner and for the same purposes as during the past three years, and until further instructed by the Board of Missions.

Upon the same subject, on the 18th of October, the committee on the Board of Managers' report recommended the following action, which was taken :

Resolved: That the Board of Managers is hereby empowered and directed to use so much of the Enrolment Fund as it may deem necessary, and to employ such agency as it may think best, for the establishment as speedily as may be, at such place as it may select, of a school for the education and evangelization of the Colored people.

Other resolutions at this session are printed elsewhere in this number of the magazine.

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

At the meeting of October 17th, the Right Rev. Dr. Gailor, chairman of the committee on the report on work among the Colored people, submitted their report, and the following resolutions thereto attached were adopted :

Resolved: That this Board of Missions hereby expresses its hearty approval of the work accomplished by the Commission during the past three years and its grateful appreciation of the earnest and unselfish labors of the members of the Commission.

Resolved: That fifteen Churchmen, five members of each order—Bishops, Clergy, and

Laity—be appointed by the Board of Managers, to constitute the Commission for Work among the Colored People for the next three years, with authority to delegate to the Commission such powers as may be needed.

Resolved: That it be recommended to the Board of Managers to consider the feasibility of appointing at least one Colored man, a communicant of the Church, on the Commission.

Resolved: That the thanks of the Board of Missions be extended to Mr. Henry E. Pellew for his generous and untiring labors as secretary of the Commission.

Resolved: That the Commission for Work among the Colored People be instructed to make to the Board of Missions a full and detailed statement of the condition, needs, and prospects of the work among Colored people in the several dioceses.

The next evening it was further

Resolved: That the Board of Managers be and hereby is instructed to make an appropriation at the rate of \$70,000 per annum for the remainder of the current fiscal year, all special offerings through the various agencies to be included in the sum named.

WOMAN'S AUXILIARY.

Also on the 17th, the Right Rev. Dr. Whitaker, chairman, presented and read the report on the Woman's Auxiliary reports. Five resolutions were attached. They were adopted, as follows:

Resolved: That all women hereafter receiving appointment under the Board of Missions shall be required to have at least six months' training in one of our Church training-schools, or some kindred institution, unless the Board of Managers, or the Bishop to whose jurisdiction she is to be sent, has *personal* knowledge of her fitness.

Resolved: That in view of the importance and success of the honorary secretary in organizing and aiding woman's work, her appointment is hereby renewed.

Resolved: That the Board of Managers be recommended to make suitable provision for the travelling and other expenses of the honorary secretary.

Resolved: That the modes of administration and of operation which have distinguished the Woman's Auxiliary, and have proved so effective in the past, will, in the opinion of this Board, prove satisfactory in the future.

Resolved: That the Board of Managers is hereby requested to appoint the four advisory committees recommended by this Board at the triennial meeting in Baltimore in 1892, and that the names suggested at the adjourned officers' conference in Minneapolis, Monday, October 7th, 1895, be sent to the Board of Managers for its favorable consideration.

AMERICAN CHURCH MISSIONARY SOCIETY.

At the closing meeting, on the evening of Friday, October 18th, the Right Rev. Dr. Peterkin read the report of the committee on the American Church Missionary Society. This report will doubtless be published by that society. No action was proposed to the Board.

BOARD OF MANAGERS' REPORTS.

The Right Rev. Dr. Dudley, chairman, presented and read the very full report of the committee on the reports of the Board of Managers, and these resolutions, not before mentioned, were adopted:

Resolved: That the Board of Missions records its sense of gratitude to the liberal Churchmen and Churchwomen whose large gifts have erected the Church Missions House,

and have relieved the Board of the alarming debt which six months ago seemed to threaten the very continuance of its work.

Resolved: That the Board of Missions expresses to its General Secretary its high appreciation of his indefatigable labors both for the erection of the Missions House and the extinguishment of our debt.

Resolved: That the Bishop presiding now bid this Board to offer to Almighty God our praise for all these His good gifts.

Resolved: That this Board earnestly entreats the clergy of the Church to set before their congregations regularly, frequently, and with minute detail, the needs of the mission work in men and in money, and diligently to exhort their parishioners to larger offerings of themselves and their means to God for the accomplishment of His redemptive work.

Resolved: That this Board calls upon the authorities of our theological seminaries to provide for their students regular and systematic instruction in missions, their history and progress; and to endeavor by the use of such agencies as may commend themselves to intensify in their students the missionary spirit, which is the spirit of Christ.

Resolved: That every parish and mission of this Church is *expected* to contribute to the treasury of our Missionary Society annually for the next three years.

Resolved: That every parish and mission which has contributed during the past year is *expected* to contribute annually during the next three years, a sum at least one-fourth larger than it gave last year.

Resolved: That the Secretary of the Board furnish to every Bishop of the Church as speedily as may be after its adjournment a statement of the amount contributed by his diocese or district during the past year, and the amount expected annually in the coming triennium.

Resolved: That relying upon the fulfilment of the expectation of this Board that every parish will contribute annually to the treasury of our Society, during the coming three years, the Board of Missions advises and directs the Board of Managers to make the appropriations to the dioceses for the three remaining quarters of the current financial year at the same rate which they have adopted for the first quarter.

Resolved: That this Board earnestly entreats the Bishops, each one, to take such measures as he may think best, to ensure that his own diocese or district shall fulfil the expectation; shall do this duty which the Church expects.

Resolved: That the Board of Missions is of opinion that no real property should be purchased outside the foreign concessions in Japan, until the new civil code shall have gone into effect, unless the title can, through the intervention of responsible natives, be made absolutely safe to the Society.

Resolved: That the Board of Missions requests the House of Bishops to commit to a special committee of its own number to report to the next General Convention the question of redistricting the whole of our Domestic missionary territory, with a view to the most economical and efficient administration of our several missionary jurisdictions.

The presiding officer bade the Board to praise and thanksgiving.

CLOSING ACTION.

The following resolution was adopted:

Resolved: That a committee of three Bishops, three Presbyters, and three Laymen be appointed for the purpose of promoting and giving effectiveness to the recommendations of the General Convention in raising means for the support of disabled clergymen and for the care of the families of such clergymen as have died in the service of the Church.

The Chair appointed the following committee: The Bishops of New York, Newark, and Vermont; the Rev. Drs. Nelson of Western New York, McVickar

of Pennsylvania, and Christian of Newark; and Messrs. Morgan of New York, Butler of Central Pennsylvania, and Temple of Vermont.

The following minute was ordered to be placed on record and forwarded to Bishop Hare. It was unanimously adopted by a rising vote:

This Board has noted with regret the absence on account of illness of one of its most highly valued members, the Right Reverend the Missionary Bishop of South Dakota, and would express to him its cordial greeting and its profound sympathy with him in his illness, at the same time praying the great Bishop and Shepherd of all souls, if it be His good pleasure, to restore this Reverend Father in God to his former health, and to his much needed usefulness in His holy Church.

The several special committee reports having mention in the foregoing abstract will be published hereafter.

MISSIONS AT THE GENERAL CONVENTION.

THE foremost place in every General Convention belongs to missions. They are the real business of the Church, and all else is but adjustment. It would be more than a pity if this position of relative importance were ever to be reversed or if the true relation were to be forgotten. It would be a grave mistake if the members of the convention were permitted to think that they come together for anything less than to advance God's Kingdom in the world, to act as a missionary body, to hear the story of progress, to study the problems of practical working, to observe the needs and the opportunities, and to bring thought, motive, and impulse to the solution of its difficulties, to the end that they may be surmounted and that the Church's real work may be set forward. This paramount importance of the missionary object of the convention was clearly comprehended when the canon was adopted providing that on the third day of the session of the General Convention the two houses shall meet together as the Board of Missions and shall adjourn from time to time as the business of the Board may require.

THE MIGHTY MOTIVE FOR MISSIONS.

NO ONE should fail to read and ponder well the strong sermon by the Bishop of Chicago, which we print in this number of THE SPIRIT OF MISSIONS. It brings out clearly the one mighty motive for missions illustrated by "the mission-love of Christ." There can be no failure in missions when that motive is operating. There can be no great joy or success in missions if that motive be absent or inactive. Read the sermon, let it be read to congregations, let its influence go throughout the Church, and it cannot be but that good will result to the missionary work.

WHAT WAS ACCOMPLISHED?

ALASKA has at last secured a Bishop. Northern Texas applied for and obtained permission to become a diocese, as did also Northern Michigan. The Dioceses of Minnesota and North Carolina each ceded to the general Church a portion of their territory as missionary districts, which were accepted. The Dioceses of Maryland, Kentucky, and California obtained permission to divide,

making two dioceses in each of those states. Thus five new dioceses have been added and two new missionary districts.

NEW RESPONSIBILITIES.

THE Board of Missions not only instructed the Board of Managers to extend the appropriations, which were made in June for three months only, so as to cover the year at the same rate, but it also assumed new obligations by raising the rate of appropriation for work among the Colored people from \$40,000 to \$70,000. This, with the support of two new missionary jurisdictions and the expense of a Bishop for Alaska, will make such an increase of expenditure that it will be necessary that contributions shall be increased to correspond.

MISSIONARY GATHERINGS.

THE first and most profitable of the gatherings in the interest of missions during the General Convention was the meeting of the Woman's Auxiliary in Christ Church, St. Paul, on Thursday, October 3d. There was no space unoccupied, and it was a representative congregation of women who are leaders in woman's work in the Church from all parts of the country. It was a solemn, impressive scene. The united offering surpassed expectations and was unparalleled as a single collection in church. It reached the magnificent sum of \$55,000. Following the service, which began at 9.30 A.M., the entire day was given up to the triennial meeting. It will be a memorable day.

On Friday, October 4th, the first meeting of the Board of Missions, Gethsemane Church, Minneapolis, was filled to its utmost capacity, and at each subsequent meeting, although held in the evening after the fatigue of the day, the attendance was large and the interest well sustained. The Saturday all-day meeting, in the Lyceum Theatre, in spite of some adverse circumstances, was a distinct success. At the close of the morning session the large audience listened with growing interest to the paper of the Hon. John W. Foster, which took nearly an hour and a half in reading. The children's rallies in Gethsemane Church, Minneapolis, Sunday, October 6th, and in Christ Church, St. Paul, Sunday, October 13th, were everything that numbers, enthusiasm, good singing, and excellent speaking could make them.

RECOGNIZING THE CHILDREN'S EFFORTS.

A LAYMAN of Central Pennsylvania, Mr. W. R. Butler, who is an ardent Sunday-school worker, claimed the attention of the Board of Missions to tell what the children have done to help missions. "During the past three years they have given over \$200,000," said Mr. Butler, "and they have done it with loving, enthusiastic hearts, and in many cases with earnest self-sacrifice. They deserve a cordial and affectionate message from this representative body of the Church at its triennial meeting." With words ringing with the heartiest appreciation he offered two resolutions, to be sent to the children. His motion was seconded by the Bishop of Georgia, and urged by the Bishop of Vermont, in warm terms of praise, and here follow the resolutions, which we would com-

municate with most loving greeting to the Sunday-schools in all parts of the Church:

Resolved: That we record our grateful appreciation of the fact, that since the last General Convention the children of the Church have given to the Board of Missions more than \$200,000.

Resolved: That we send our affectionate greeting to these loyal children, and that we recognize in their devotion to the Church's missionary work, one of the most hopeful promises of her future growth and prosperity.

A DELIGHTFUL VISIT TO FARIBAULT.

THE visit of the General Convention to Faribault was a revelation and a delight. Everything favored the excursion. The day was perfect, the welcome was an ovation on the part of the mayor and citizens without distinction of creed. It was a gala day in Faribault. The people thronged the streets, public buildings were decorated, and a band played, while the procession of carriages passed under an arch of welcome. Every visitor was supplied with a silk badge entitling the wearer to the freedom of the city. The arrangements and management left nothing to be desired or suggested. In transporting the large company by railway and in carriages there was no confusion or delay, and the banquet in the armory where nearly a thousand guests were seated passed off with military precision, no person failing to receive as careful attention as if he had been the only guest. On all hands expressions of surprise were heard at the splendid hospitality, while every one opened his eyes with wonder at the fine buildings and noble institutions which Bishop Whipple has created in his home city. St. Mary's Hall, Seabury Hall, and Shattuck School were indeed a revelation of what has been accomplished in a single generation.

Not the least gratifying, instructive, and profitable incident connected with the General Convention at Minneapolis was the visit to Faribault. The love and veneration of the people of the city and the neighboring country for the Bishop was testified in the hearty manner in which they vied with each other in contributing freely whatever they could to honor the occasion when Bishop Whipple was to receive a visit from the great representative body of the Church which had given him to Minnesota.

The Board of Missions at its meeting in the evening adopted the following resolution:

Resolved: That the Bishops and the clerical and lay deputies, constituting the Board of Missions, and also the representatives of the Woman's Auxiliary, hereby express and put on record their profound appreciation of the great work for Christ and His Church which has been established at Faribault and which by the courtesy of the Bishop and Bishop Coadjutor of Minnesota they have this day had the opportunity of inspecting.

We extend our thanks to Mr. Roswell Miller, President of the Chicago, Milwaukee & St. Paul Rail Road, to whose generous thoughtfulness we are indebted for the excursion, and to the Mayor and citizens of Faribault for their careful and ample arrangements for our reception and hospitable entertainment. In admiring the magnificent buildings of the institutions dedicated to Christian learning, Seabury Divinity School, St. Mary's Hall and Shattuck School, and the Cathedral at Faribault, we recognize that we have been permitted this day to behold the monumental work of an Episcopate, which has

been singularly fruitful and will be singularly honored in the annals of the American Church; and we praise God for the abundant blessing with which He has answered the prayers and crowned the toil of the beloved and revered Bishop of Minnesota.

RESOLUTIONS.

THE following resolutions were adopted on the assembling of the Board of Missions, in Minneapolis, October 4th, 1895 :

Resolved: That on this the first assembling of the Board of Missions since the recent massacre of the Armenian Christians, the Board would place upon record its sense of horror at the atrocities which have been perpetrated upon the Armenians, and its sympathy with all those who have suffered for the truth's sake, as well as its admiration for the courage and steadfastness which they have manifested in the midst of their unspeakable trials.

Resolved: That this Board of Missions hereby adds its earnest petition to the many appeals which have been made to the Christian nations to exercise their full power to protect the helpless Armenians and to secure redress, as far as it may be possible, for those who have suffered.

Resolved: That the Board of Missions has learned with deep sorrow of the outbreaks of violence in China by which mission property has been destroyed, the safety of missionaries threatened, and in some instances lives of missionaries sacrificed, and women and children horribly treated.

Resolved: That this Board conveys to our own missionaries in China, and through them to all who are laboring in the Gospel of Christ in the midst of perils, the assurance of our prayerful sympathy and solicitude for their welfare.

Resolved: That this Board expresses to the Church Missionary Society of England and to the Church of England Zenana Missionary Society, whose missionaries were slain and wounded in the late massacre at Kucheng, its deep sympathy in their sorrow and loss, and that we earnestly call upon the United States Government to extend its strong arm of protection over the citizens of our country residing in that unhappy land and secure them in their treaty rights.

Resolved: That it is the deliberate judgment of this Board that neither difficulties, opposition, nor persecution should discourage the Church, or deter it in its divine mission to press forward with the everlasting Gospel of peace and good will, teaching the infinite love of God in giving His only-begotten Son to be the Saviour of all men.

Resolved: That the Board of Missions expresses its great need of additional workers in our Foreign missionary field, and calls upon the young men of the Church to offer themselves for that work.

THE BISHOP-ELECT OF ALASKA.

THE Rev. Peter Trimble Rowe, M.A., Bishop-elect of the Missionary Jurisdiction of Alaska, whose portrait forms the frontispiece of this number of the magazine, was born at Toronto, November 20th, 1856. He was graduated from the University of Toronto in 1878, and received the degree of Master of Arts

in 1882. He was ordered a Deacon by Bishop Fauquier, November 14th, 1879, and advanced to the Priesthood by the same Bishop in November, 1880.

The first five years of Mr. Rowe's ministry were spent in self-sacrificing and successful work at the Indian reservation at Garden River, Ontario, Canada, along the shore of Lake Huron, and on the islands of St. Joseph and Cockburn. In this difficult field he did much of his travelling in small boats in the summer, and on snow shoes in the winter.

Mr. Rowe was appointed to the mission at Sault Ste. Marie, Michigan, in July, 1884, and found six communicants there when he arrived. He proceeded to build up the work at the Sault, and to establish missions successively at Bay Mills, Pine Rest, Donaldson, Sugar Island, Stevensburg, and Detour, and to strengthen the work at St. Ignace, where he had supervision for three years of the twelve during which he has worked at the Sault. The confirmations during this period have averaged over twenty each year; and now 250 communicants are to be found at the Sault and the adjoining missions. St. James's Church, Sault Ste. Marie, has been enlarged three times during Mr. Rowe's incumbency, the last enlargement being just previous to the General Convention. A substantial rectory has also been built. A beautiful chapel has been erected at Bay Mills. All these buildings are free from debt, leaving between \$600 and \$700 on hand as a nucleus for a stone church, which will soon be needed at the Sault.

Mr. Rowe has always been pre-eminently and devoutly a man of affairs, and has kept in touch with the public when the public good could be advanced thereby. He has been commissioner of schools for Chippewa county, and special examiner of the city board of Sault Ste. Marie for the past four years. As preacher, pastor, and administrator, he is a man of marked ability. He is a good Greek and Hebrew scholar, and speaks six of the modern languages.

BRIEF MENTION.

THE ten-minute addresses by the Bishops at the Board of Missions were very telling. They showed a power of condensation and an aptitude for saying the most important things so as to hold attention and leave a good impression.

THE House of Bishops adopted the custom of making a pause at noon each day to engage in prayer for the coming of Christ's Kingdom in all the world.

DR. DRIGGS left Point Hope by "U. S. S. Bear" August 6th; left Ounalaska after a delay of nine days by steamer "Lackme," August 21st; reached San Francisco October 1st, and his home, Smyrna, Delaware, October 4th.

BISHOP WHIPPLE'S WELCOME TO THE BOARD OF MISSIONS.

It is a joy to myself and the diocese to welcome the Board of Missions, and may I briefly state why?

Fifty-seven years ago there was one solitary representative of the Church on the outpost, a man whose memory is dear to the hearts of the men of Minnesota, a chaplain of the United States Army, the Rev. Dr. Gear. He was not only a chaplain, a teacher, a missionary, but in his large heart he pitied and reached out his hand to help the poor

brown children of our Father. It was through his correspondence largely that three young men, Breck, Merrick, and Wilcoxsen, from the dioceses of Pennsylvania, New York, and Connecticut, came here, at their own charges, to be the first missionaries beyond the Mississippi. The day that their feet rested on the soil of Minnesota they celebrated the Holy Communion under an oak tree opposite the present city of La Crosse, and when they reached the city of St. Paul, then a hamlet, they again celebrated the Holy Communion under another oak tree, where their tent, which was to be their habitation, was pitched.

That first year they walked 5,000 miles over the prairies of Minnesota, stopping at every log cabin to speak words of love, and wherever it was possible to kneel in prayer. Those men taught the men of the frontier that the Church they represented, represented two things: loyalty to Jesus Christ and love for all whom Jesus Christ loved.

Dr. Breck, as you know, left the mission of St. Paul to be the pioneer missionary of the Church for the Ojibway Indians. I cannot tell the story of why he was compelled to leave. But when he left, with his great heart and the eye of a prophet, seeing the future of the Church in the Northwest, he counselled with the Rev. Dr. Manney, and they went to Faribault to found a theological school. Dr. Manney, a poor man, gave up a salary of \$2,000 as chaplain of the army, to accept the stipend of \$500 a year as founder of the Seabury Divinity-school. Whatever—and it has been very large—of blessing has rested on the work of the Diocese of Minnesota, is largely due to the fact that the mantle of Breck, Merrick, Manney, Wilcoxsen, and Gear has fallen upon the shoulders of their successors; and that is the reason why the watchword, thank God, of this diocese has been to preach Christ, and walk and work in His Church.

May I mention one other fact? The day that I arrived to receive consecration, when that venerable pioneer Bishop, Bishop Kemper, was the Presiding Bishop, and my heart melted into tenderness, after the consecration he laid his hand upon my head and said: "My brother, do not forget those wandering Red men whom Jesus Christ wishes us to bring home."

That afternoon, by another singular providence of God, the Rev. Mr. Hoffman, that pioneer missionary of Africa, came to me and said: "The last thing before I left Africa our African Christians placed in my hands \$75, the result of their own earnings, and they send it to be their gift to any heathen people of America for whom the Church should establish a mission." And the first dollar ever received by me for Indian missions came from converted Black men in Africa.

Only one word more, pardon me if out of a full heart I say it. I thank God that this great General Convention, representing every diocese in the Union, has come together, and I trust will often come together, to consider the missions of the Church; and at a time, and the first time since our Lord ascended into Heaven, when there is not a single place in the world that He redeemed where we may not carry the Gospel of Christ, and when the providence of God is sending to our cities the men of every clime and tongue and kin that we shall point them to Christ, an Apostolic Church has something greater to do than the passing of canons.

THE GENERAL CONVENTION IN 1832 AND IN 1895.

FOR the first time in the annals of our great triennial council, we are convened at the head of the valley of the Mississippi—that mighty basin which drains alike the Alleghanies and the Rockies, and stretches well-nigh a thousand leagues from East to West through a "land which the rivers have spoiled." Looking back to a scene of which I ventured to remind our Board of Missions three years ago, I recur to it briefly, for a momentary comparison of past and present. A contemporary of Bishop White in my boyhood, I am spared beyond all anticipation to refer again to him as I saw him in '32, when our House of Bishops surrounded their Primate at the altar of St. Paul's in New York—a college of apostles, most venerable indeed, but truly "a little one" for so great

a field. The eloquent Coadjutor-Bishop of Pennsylvania was then reminding them that there was "yet very much land to be possessed;" but it never entered my imagination that in '95 the little one could have already become thousands, much less that the same great triennial council would be gathered to-day at the Falls of St. Anthony, at that time rarely heard of except as beyond the limits of ordinary travel and even of adventurous exploration. Neither my good angel whispered, nor did any inward conception of my own suggest, that at such a date as this, and in parts then unknown, it might be mine to stand, as the preacher stood that day, to fulfil a similar task. If the retrospect overwhelms me with personal emotions which it would be unbecoming to particularize, I may yet give vent to my gratitude and joy when I find myself here speaking to deputies, lay and clerical, who represent every state and territory of the Republic, and the divers jurisdictions of their several Bishops now conterminous with its entire domain. And turning to you, my venerated fathers and brethren in the Episcopate, what do my eyes behold, under the presidency of Seabury's worthy successor—a prelate pre-eminently gifted with many of his characteristics, and not less with those which graced the patriarchal White? Here are Bishops three-score-and-ten, whose zealous ministrations are not only extended from Florida to Alaska, but, over oceans East and West, to Africa and Asia. In '32 only eight Bishops, all consecrated by his hands, were grouped about their President. Foreign Missions were not as yet organic features of our work. But that very year this fruitful vine beside the well of life began to emulate the blessing of Joseph, and now its "branches run over the wall." Bishop Doane, of New Jersey, consecrated at that time, was nobly instrumental in changing the voluntary societies of the day into a general system, including every baptized member of the Church. We are gathered, then, at a point most favorable for solemn reviews of the past, and I had almost said for a Pisgah-prospect of our future. Here, at the sources of that river, "the Father of Waters," we look southward, along the meridian of our riparian dioceses, toward the Gulf, a thousand miles below—a monitor to us that there is half a continent beyond Darien, and that the two Americas must yet be made one in Christ, by Nicene conformity and true evangelization. To this effort, as by the man of Macedonia, we are beckoned by the Southern Cross that shines below the equator over redeemed souls, and reminds us who dwell under the Northern Crown that "the heavens declare the glory of God." In these constellations the firmament is lettered as with the Creed. It displays the suffering Lamb of God, and not less the conquering Messiah, "on whose Head are many crowns." Here, too, while the eastward view of our older dioceses helps us to measure our progress and calls us to augment our resources for a larger supply of men and means, we turn to the westward survey with more profound ideas of our responsibilities. We have extended the mission from Antioch to this ninetieth meridian. But we halt not here. Our faithful pioneers have scaled the Rockies, met the Russo-Greeks in Alaska, and along the coast have planted outposts toward Mexico.

How wonderful the thought that from the Golden Gate of our farthest West the Antiochian mission has been carried over the Pacific till the Orient is found once more in Asia! There our Bishops are offering to Japan and China the same Gospel, and in all respects the same religion, which was ministered by Paul and Barnabas. Once more we find new beauty in the Psalmist's prophecy of the Son of Righteousness coming forth like a giant to run His course: "From the uttermost parts of the heavens it runneth about to the end of it again." I thank God, then, that here we are met, like a bannered host, face to face with the foes of God, confronting the perils of campaigns and counting their cost. I am persuaded that to some forms of primitive soldiery we must resort again—among them to the holy celibate of volunteers, making no rash vows, but accepting the gentle appeal of the Great Captain: "He that is able let him receive it." Glorious examples we have had of this sort. Minnesota and Wisconsin were penetrated by missionaries, who bore the cross along Indian trails and planted the parish and the parsonage,

not for themselves, but for others. Is heroism like this to be found no more? Is there not a call for enlistments on such principles—for Deacons and younger Presbyters to consecrate, at least, their youthful energies, to fields that are white for the harvest, while laborers are few? But God direct us all to know, each one, his personal duty, while we pray: "Lord, what wilt Thou have me to do?" And in this spirit may the council that now opens be directed to practical results!—*From Bishop Coxe's Sermon before the General Convention.*

CREATORS OF NATIONAL WEALTH.

GEORGE MAY POWELL, the eminent scientist, shows in a Philadelphia journal how missions, both Domestic and Foreign, return a hundred-fold in material and mental gain for every dollar expended in carrying them on.

He says: "A city mission in a slum quarter changes affairs, so that houses renting for five dollars a month are replaced in the course of a decade by those renting for fifteen dollars or more a month. Current mercantile and industrial operations in the quarter change for the better in a corresponding ratio, because population demanding more goods and better goods are created by the Christianizing and educating and therefore civilizing influence of the mission. For the same reason life and property are safer, and police less necessary in that quarter. Similar rises in real estate, and favorable conditions of business, follow Home missionary work on our frontiers. The new town that is surveyed by those who secure Home missionary churches, even ahead of apparent demand, will in less than a score of years be selling town lots for from \$500 to \$5,000 each. The town that courts the gin-mill and the gambling den, instead of the mission, even though it have as good or a better location and kindred advantages as the other, will have lots sell slow at a tenth, or even a hundredth part, the prices in the mission-centred town.

"Foreign Missions, as studied in Asia and Africa, returned \$100 in commerce for every dollar put in them. Hawaii buys of us more *every year*, through the one port of San Francisco, than has been spent on the missions there in the seventy years since the missions were planted there. This in addition to what comes to us over the Isthmus or around Cape Horn."

SUCCESSFUL MISSION WORK.

SPEAKING at the annual meeting of the Church Missionary Society, at Great Yarmouth, England, the Rev. J. Hines, who has labored twenty-one years in north-west America, during which time he has only visited England once, gave an account of his labors in that part of the mission field. During all those years, he said, he had lived entirely amongst Indians, and his thoughts and speech had always run in the language of the natives. Within the lifetime of one man the work had progressed, not in steps, but in rapid strides. In 1849 there was only one Bishop for the whole of north-west America; now there were eight Bishops and eight dioceses. At the present time, and still within the life of one man, the Gospel had so spread that the praises of God were sung by tens of thousands of Indians north and south, from the border land of the United States and the Dominion of Canada to the arctic zone, and east and west from Hudson's bay to the Rocky mountains.

"Dealing with his personal experiences, Mr. Hines briefly sketched the history of his mission life. This sketch showed that twenty-one years ago Mr. Hines had gone, accompanied by a Christian Indian, into the Saskatchewan valley. He took with him some agricultural implements, and garden, barley, and potato seeds. After a time, Indians gathered round the missionary; the seeds were sown and good crops were gathered. The Indians were also instructed by the missionary's wife in utilizing wool. Later on schools were started, and with great success. At length, all but a very few Indians embraced Christianity."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

NEWS OF THE ALASKA MISSION.

SINCE the last number of this magazine was published letters have been received from our missionaries at Point Hope, Alaska, giving information of the work at that far-off station during the year ending last July.

The Rev. E. H. Edson writes as follows: "It is now almost a year since I landed here. I found Dr. Driggs greatly worn by his four years' struggle to establish the school, and badly needing the well-earned vacation the Board has granted him. He made three trips away from this "Point"—one of three weeks and two of forty days each, which seemed to benefit him, but he is far from well. I trust the return voyage and visits amongst old friends will completely restore him. However, 'it is not good for man to be alone,' and these words have more meanings than the one they first bear on their face. The effects of the isolation of this field upon the mind, and, by reflex action, upon the body, are terrible. To do one's own housework, cook one's own meals, wash dishes, sweep, cut firewood for living-rooms and school, teach a school of forty or more natives without a common language, to be on a restricted allowance of drinking water, to obtain which meagre supply a journey in summer of one and one-half miles and in winter of sixteen miles must be made, and coupled with all this, for ten months of the year to face the rigors of an Arctic winter, this is a severe test of any man.

"With regard to myself, I am glad to be able to say that, excepting persistent rheumatism in my left arm and shoulder, I am well, and have been from the first. During the doctor's absence I carried on the

school alone for two months as best I could, conducted Divine service, and for one month preached to the natives in their own language. I look forward with joy to a busy summer in moving and settling the mission house in its new location. I look forward to this work with joy because busy days pass quickly. A whole year without a sight of dear ones, or even the poor consolation of an occasional letter, is a hard, long trial.

"The school term began October 15th, 1894, with fifty-five scholars—thirty-four boys and twenty-one girls. There being two of us, Dr. Driggs admitted all applicants, with the result of soon increasing the total number enrolled to eighty-four, but a large number of these were very irregular attendants. The conditions here are so very different from those in civilization that this school cannot be judged by the standards or results obtained there. Here is no co-operation on the part of parents. The children attend when they feel like it, and when they do not, they stay away. Many of the adults do not want the children to learn to read and write, for they are shrewd enough to see that the result must be the decay of their superstitious beliefs and ceremonies. The 'hard crackers' given out each day are a moving force in securing a large attendance; that was demonstrated this year when our supply of crackers gave out before the end of the term, followed promptly by a considerable loss of scholars. Again, it had been the custom to reserve the Christmas gifts until the end of the term, occasionally giving a few of the children a peep at some of them, but desiring to emphasize the lessons of the Nativity of our Lord, I requested the doctor to have

them distributed on Christmas Eve, preceded by an address suited to the festival. He complied, but warned me that the probable effect would be to diminish the attendance at school after Christmas, and the result bore out his prediction.

"It should also be remembered that these natives are hunters, and will be, until the United States Government scheme of the introduction of domesticated reindeer is carried out. They can only live by catching fish and hunting animals, in the taking of which, except the larger animals, such as bears and wild deer, the children, when large enough to sit in a canoe or hold a fishing line, must assist. They can never become farmers nor work at trades; because there is no soil here that can be cultivated. Two feet below the surface of the 'Point' is perpetual ice, and the ground is free of frost and snow not more than sixty days, while the mean annual temperature is not above 15° Fahrenheit. Certain kinds of fish, and crabs, are caught through holes in the ice, and this is largely the work of children. Our best attendance is on stormy days when it is not possible to carry on that work. The average of daily attendance this year has been larger than any preceding year, being forty-six and a fraction, due doubtless to the increased enrolment first mentioned.

"This tribe is dying out rapidly. There are not at present more than one-half the people that there were only eight years ago. The mortality among the children is frightful; and it is not a prolific race. From 1891 to 1895 there were born to native parents thirty children; of this number seventeen have died. There were also born during the same time eleven children having white fathers, six of whom have died. Fourteen children have died during the past year. Infanticide is very common.

"We expect that the school will never again be as large as it was the past year, because of the dying out of the tribe, and further on account of the announced removal this summer of nine or ten families of our twenty-four to Point Barrow and the country eastward of that place near to the mouth of the Mackenzie river, in which region the whaling company has its principal station and is trying to build up a native settlement.

"Of the scholars who have attended the

school the longest time, *i. e.*, from three to four years, there are five or six who can read fairly well in the Second Reader, and one, possibly two, in the Third Reader. Four can work fairly well in addition and subtraction, and this last term have made a beginning in multiplication. Quite a large number can copy any sentence written upon the black-board, forming the letters beautifully, but they cannot write from dictation.

"Now, in considering this condition two facts should be kept in mind: First, the conditions of the children's homes are such that they cannot study there, because they have no light in their underground dwellings, save that which comes from the native cooking lamp (an open, stone, saucer-like dish), and because a native house consists of only one room not more than fifteen feet square at most, while a majority of them are only ten feet square. In this one room from eight to twenty people must 'live and move and have their being.' When these houses are condemned let it be remembered also that they are the only ones that are comfortably warm in this country. In the second place, we have not enough school books for half the scholars, so that they cannot study in school.

"The natives having no way of measuring time, there is and can be no regular hour for beginning school. Were we nearer the village and the school furnished with a bell we could call them; but we are a mile away and are without a bell. It may be asked, Why not run up the flag? That is impracticable for several reasons: It would not last two days in our winter storms; it could not be seen one-half of the time because of storms; the flagman would have his fingers frozen bending it on to the halyards."

The mail by which the Rev. Mr. Edson's report was received brought also a letter from Dr. J. B. Driggs, now in this country, dated at Point Hope, July 10th last, in which he wrote: "Our mission has had the largest number of scholars the past season of any year since its establishment. Last fall nearly all the absent ones returned from the north, but for how long it is hard to say. I find that the Tigara tribe is much smaller than I had supposed, they numbering considerably under 300.

"During the winter I took advantage of

Mr. Edson's being with me and left him in charge of the school while I made two trips, one to the north, where I simply succeeded in rounding Cape Lisburne, and there became weather-bound for nearly three weeks. After several efforts we (Anakaloota, Mum-mungya and myself) managed to return home again by making a ferry around one portion of the cliffs on a detached cake of ice. The bears were plentiful, Anakaloota shooting four in one day. We slept at night armed, in a deer-skin tent. I had hoped to reach Point Lay, but the severity of the weather would not admit of my doing so, for the high winds were continually breaking off the ice close to the beach and cliffs, besides which I learned that the tribe had scattered into the interior hunting for deer.

"On my second trip I was much more successful, and visited the Kivalinya people, then went down the coast as far as Shesallik, and up the Nooatok, visiting the two small settlements on that river and a few scattering *igloes*. The natives all along the route gave me their best welcome and seemed anxious that I should come to live among them. In fact I found that I was not a stranger, they bringing all their sick at each place for me to see. At one village, consisting of seven *igloes*, the chief men said that if I would locate among them they would meet me at Kotzebue sound, take my freight up the river, and build me a big

igloo. They are very anxious that a missionary should locate in their locality.

"I find that the inhabitants are but few, very far between, and poor. Their diet consisted of fish which had been caught last summer and had been improperly taken care of. All along the route I received pressing invitations to dine with the different families, but the too unsavory condition of their fish forced me to decline with thanks.

"There has not been as much sickness among the Tigara people as usual, yet the death rate continues considerably to exceed that of the births.

"Of late I have been attending two very severe accident cases, both of them wounds of the thigh, one patient living seven miles from the mission, and as it was necessary that he should have close attention, I have been forced to walk fourteen miles nightly to visit the sufferer. He had shot away a considerable portion of the inner lower third of his thigh, with an old army musket loaded with shot. He is now improving nicely and will shortly be walking around, but with a much weakened limb.

"The natives do not seem to like the idea of my being away for a season and occasionally ask what they shall do if taken sick during my absence, as I am the only one here who can successfully treat their sick. However, I hope, God willing, to be with them again in another year."

REPORT OF THE PRAYER BOOK DISTRIBUTION SOCIETY.

THE trustees of the Prayer Book Distribution Society herewith present to the General Convention their first triennial report. The report covers the period from the General Convention of 1892, when the revised Prayer Book was adopted and its use enjoined, to September 1st, 1895.

Canon 9, Title III., of the Canons defines the object of the society—which is, to promote the distribution of the Book of Common Prayer *among the people* throughout the United States of America.

The purpose of the society is therefore neither to publish Prayer Books, nor, as its title might seem to imply, itself to distribute them, but to promote the distribution of the Prayer Book and to stimulate existing agencies, and to encourage the formation of other

agencies in all parts of the Church for the work of bringing the Prayer Book to the knowledge of as many people as possible.

Recognizing the precious heritage of liturgical treasure which the Church has received in the Prayer Book, and the obligation which it has thereby incurred to bring its teaching to the people of the United States for their edification in Christian truth, for their inspiration and guidance in the worship of Almighty God, as well as for the setting forth of the ancient and Divine order of the Church in its Ministry and Sacraments, the society would seek to impress upon the dioceses and jurisdictions the importance of engaging in the work of distributing the Prayer Book as the most simple and effective means of propagating the Gospel of Christ as this

Church hath received the same, and of spreading among our people the knowledge of that Church.

It is a simple means, because it requires but little machinery; because it can be engaged in by all members of the Church, men and women, clergy and laity, young and old; and because it can be done at a trifling cost. It is effective, because when once the Prayer Book has been delivered it makes its own way; it is its own interpreter; it is always ready for duty; it never loses temper in argument; it harbors no prejudices; it knows no distinction of time, or place, or person, but stands ready every instant with its argument, its instruction, its comfort, and its appeal.

The society has appealed to the Bishop of every diocese and missionary jurisdiction in the United States to bring before his diocese or jurisdiction the subject of Prayer Book distribution, and it has reason to believe that many of the Bishops have responded to that appeal. It has made inquiry in every diocese and missionary jurisdiction as to that work, and has endeavored, so far as in its power has lain, to encourage and stimulate it.

More than forty Bishops report that no Prayer Book societies exist in their respective dioceses, but societies of greater or less strength, and under various forms, exist in the Dioceses of New York, Massachusetts, Albany, Connecticut, Pennsylvania, Maryland, Pittsburgh, New Jersey, Central New York, Chicago, Milwaukee, South Dakota, Southern Virginia, and Kentucky.

It has not been possible to secure, for this first report, the exact statistics of Prayer Book distribution, but the following is an approximate and fairly correct estimate: Since the adoption of the Revised Prayer Book, in 1892, 1,000,000 copies of that book have been published. Grants were made as follows during the three years preceding September 1st, 1895:

By the New York Bible and Common Prayer Book Society, 115,000 Prayer Books and 81,000 Hymnals; by the Bishop White Prayer Book Society of Pennsylvania, 36,501 Prayer Books and 2,826 Hymnals; by the Albany Bible and Prayer Book Society, 15,146 Prayer Books and 3,693 Hymnals; by the Chicago Prayer Book Society, 17,800 Prayer Books; by the Margaret Coffin Prayer Book Society of Massachusetts,

9,961 Prayer Books and 6,787 Hymnals; by the Pittsburgh society, 1,392 Prayer Books and 182 Hymnals; by the Samuel Smithson Fund of Connecticut, and by the societies that have not reported their grants, probably thousands more have been distributed.

As examples of the value of Prayer Book distribution, one or two instances might here be mentioned which have come to the knowledge of the trustees: An eminent judge called upon the rector of a parish in Pennsylvania, much to that rector's surprise, who had known his visitor only as an honored jurist, who had been identified with another Church. The judge came to express his desire to be confirmed, and when the clergyman asked him what brought him to this mind, he said that it was solely from his study of a Prayer Book which had come into his possession. A rector in the Diocese of Maine, who had been very active in distributing the Prayer Book among a widely scattered population that could only be reached by services at long intervals, reports that he gave a copy of the Prayer Book to the captain of a sailing-vessel before he started on an outward voyage, who, on his return, called and asked for another copy, remarking: "The fact is, that the men got hold of the copy that you gave me before, and it has passed from one to another, so that I have scarcely had a chance at it."

There is a large sphere of usefulness for the Prayer Book among the various vessels which are plying on our lakes and rivers, and sailing from our seaports. Libraries are provided for outgoing vessels by societies for seamen, and it would be a most wise and useful act if to all these libraries a copy of the Prayer Book could be furnished.

The trustees have learned from the American Prayer Book Fund of an important work done by that fund, viz., that of attempting, so far as the money placed at its disposal would admit, to supply all the rooms in some of the hotels with Prayer Books. By a single individual gift it has been enabled to place 5,000 copies of the Prayer Book in the hotels of the city of New York. This experiment—for such it was—has led to a number of inquiries and applications. Letters have been received from two of the smaller hotels in the same city, saying that

the proprietors had seen the Prayer Books in the other hotels, and asking if they could not have a supply for their own, offering themselves to pay the cost. The manager of a hotel in another city sent to ask whether the privilege was to be confined to New York, and from the proprietor of a hotel in Washington came a letter saying that he would gladly place books in his own hotel. Other persons have called to express their pleasure at finding the books in their hotel rooms, and in one instance a gentleman stated that he became so interested in the book, which was new to him, that he read it through, every word, from cover to cover.

The Prayer Book Fund is so pleased with its experiment that it is earnestly hoped that in every city some large-hearted Churchman may be found ready and willing to supply its hotels with copies of the Prayer Book. In what other way could so many intelligent people be brought into contact with that book?

A few years ago the *accidental* leaving of a Prayer Book in a hotel room was the means of building a *church*. The maid who found the book which had been left behind brought it to the proprietor, who handed it to his wife. She had in her childhood been familiar with the Prayer Book; the sight of it revived her memories and brought the tears to her eyes. She was led thereby to bring

about the establishment of services, which in their turn led eventually to the building of a church.

Many other facts might be cited, but we hasten on to a statement of the important fact that the society has been enabled to secure the reduction of the price of the cheap edition of the Prayer Book from twenty-five to fifteen cents a copy—a reduction of forty per cent. from the price at which booksellers attempted after the last General Convention to hold the cheap edition of the revised Prayer Book—and it has thereby vastly increased the possibility of bringing the Prayer Book within reach of the poor.

Attention is once more called to the fact that the Prayer Book Distribution Society has no funds of its own wherewith to print or to distribute the Prayer Book: its work is to stimulate the work of local societies, to endeavor to keep before the Church the importance of that work, and to bring under review the work of Prayer Book distribution in its triennial report to the General Convention.

And with an earnest appeal to both clergy and laity that they will do what in their power lies to scatter broadcast the Church's Prayer Book, the Prayer Book Distribution Society respectfully submits its report.

In behalf of the Board of Trustees.

MINNEAPOLIS, October 4th, 1895.

JUSTICE AND KINDNESS TO THE INDIANS.

MR. WILLIAM N. HAILMANN of Washington, who is the government superintendent of Indian schools, writes in the *Independent* concerning the need for a truer justice and a kindlier wisdom towards the Indians.

He says: "I have nothing to say for the Indian as such. For him I do not plead, but I honor and respect the man in him, the possible American citizen. With this downtrodden phase in him I sympathize deeply. To this and to the child of God in him I would ask you to extend the helping hand. In head and heart possibilities he is no way inferior to his more favored white brother who has learned to turn his face away from the past and to seek the higher, better future. Like his white brother, he loves freedom and his children, respects truth and integrity, unselfish devotion and noble achievement. He sees as clearly, interprets as accurately, reasons as cogently as his white brother. His soul is stirred by gratitude and good-will, is lifted by worshipful faith

in the Father, as is the soul of his white brother. What he needs for fuller fellowship is but to turn away his face from the traditions of the past that has become barren and dead, and like his white brother to look upward to brighter and better things.

"A superficial criticism sees in the Indian only his failures, and these, because of a false policy pursued by his white brother in their mutual dealings, are sadly numerous and painfully wretched; but a kindlier wisdom and truer justice look for the true Indian, not in his failures, but in his successes. Indians have attained respectable skill as physicians and lawyers, as preachers and teachers, as farmers and artisans, as nurses of the sick, as philanthropic dispensers of material and spiritual good. It is these successes that reveal to us the true Indian. One such success teaches more real, fundamental truth than a thousand failures. And it is because such successes are many that I appeal to you."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

BISHOP FERGUSON'S REPORT TO THE GENERAL CONVENTION OF 1895.

WITH the end of another triennial term I have reached the close of my first decade of years as Bishop of the Missionary Jurisdiction of Cape Palmas and Parts Adjacent, and must needs comply with the reasonable requirement of the Church for an account of my stewardship. To this end, I have just forwarded a full report to the Board of Missions, from which a few points may be here noted. While the mission cannot be said to have been unproductive of much good fruit, still it is certain that we have not accomplished all that we might were the circumstances surrounding our work different. Among the hindrances to the achievement of greater success have been the political disturbance and tribal wars among the natives, which began almost simultaneously with the new administration of the mission and have not yet ceased. Another untoward event has been the action of the French Government, which has led to an agreement with Liberia whereby the former has come in possession of the territory on the east side of the Cavalla river. Our advancement to the far interior having been mostly in that direction, we have consequently lost several of our stations with their numerous preaching-places.

But for these untoward circumstances we should likely now have been reaping an abundant harvest by God's blessing on our labor. This is apparent from the measure of success that has already crowned our efforts notwithstanding the said difficulties. Each triennial report that I have been privileged to make to the General Convention has marked a numerical growth. Take the three principal items for instance:

	1886.	1889.	1892.	1895.
Baptisms,	306	470	702	748
Confirmed,	158	235	281	387
Communicants,	540	645	896	1,237

I may here remark that in the matter of gaining accessions we have endeavored to exercise due care. There have been no hasty and wholesale baptisms. The Sacrament is administered only after careful instruction, and never knowingly to polygamists. It would be an easy matter greatly to multiply our members were we to tolerate polygamy; but we believe it an evil to be condemned and entirely shunned by the Church of Christ.

Comparing the last decade of this mission with the five preceeding ones—say from June, 1835, when the first effective appointment of a missionary to Africa was made by the Church, to June, 1885, when the great responsibility of the Episcopate was laid on me—the result points to a most encouraging aspect. Take the three principal items again as an illustration. The total number of baptisms reported during the fifty years, ending June, 1885, was 1,809; the total number during the last ten years, ending June, 1895, is 1,996. The total number of persons confirmed during fifty years was 1035; that during ten years, 1,061. The total number of communicants reported at the end of fifty years was 419; the total at present, 1,237. The like difference appears with every other item in the table of statistics presented to the Board.

This comparison would seem sufficient to dispel any doubts that may be entertained with regard to the progress of our work; and, viewed in connection with the untoward circumstances indicated above, shows what greater gain it would be our privilege to record could we but prosecute the work untrammelled by these uncontrollable and ceaseless difficulties. Not, be it noted, that we lay claim to any credit for more skilful or faithful labor than our predecessors. Many of them bore the bur-

den and heat of the day in pioneer work, and thus to some extent made it easier for us to succeed. Though not permitted to reap much fruit, they patiently toiled, and will ever have a share with their successors in all the honors that may accrue to the ambassadors of Christ in this jurisdiction. For their sake, as well as that of the many who have contributed in any respect to the maintenance of this mission, it is cheering to note that the labors so long and so faithfully bestowed, the money expended, and above all the valuable lives sacrificed for its advancement, have not been in vain. The promises of God have been as surely verified here as elsewhere, and we only need more faithfulness, more real devotion, and more prayerfulness to realize all the great blessings that He is ready to bestow on the dark continent. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

To effect the consummation of this grand result, we must needs continue to look to the Church for the necessary equipment for work. While the harvest is so great, the laborers continue to be few. Since my last triennial report, we have lost one Priest (the Rev. J. W. Blackledge) and six catechists and teachers. One of the latter is Mrs. M. R. Brierley, who labored so long

and so faithfully at Cape Mount. May God raise up others to fill the vacancies and supply the much needed additional laborers. To this end I must again implore the Church to provide the means necessary to place our training institutions in complete working order. The fruit already reaped from this source shows what might be gained had we better facilities for operation. We have now ten candidates for Holy Orders and many promising pupils in our schools whom we want thoroughly to fit for work, and, by God's blessing, in a few years we shall have a band of indigenous laborers in the field, who may accomplish far greater results than have already been achieved.

Though having often to reiterate our need of pecuniary assistance in the various departments of the work, I desire to place on record my deep sense of the interest shown in this mission by Church people generally in the United States, and the various branches of the Woman's Auxiliary in particular. The latter, like Phebe of old, have been succorers of many and of myself also. Indeed the manifestations of good-will in both moral and material support have been far in excess of our desert. We would like all those who have contributed to the African mission to know how thankful we are.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and
Parts Adjacent.

BISHOP HOLLY'S TWENTY-FIRST ANNUAL REPORT.

THE twelve months that have rolled around since my last annual report, like those of preceding years, have had their lights and shadows, encouragements and discouragements, hopes and disappointments, in the experience which has fallen to our lot in the prosecution of the missionary work which we are called to do in this portion of the Lord's vineyard.

DEATH OF A PRESBYTER.

We have been called to mourn the loss from our ranks of the late Rev. François Joseph Brown, pastor of the Church of the Resurrection at Gros Morne, who entered into the rest of Paradise on the 21st of last April, after having labored well and faithfully, in spite of a weak constitution and failing health, in the Gospel Ministry of the Church. He was much esteemed by his

fellow townsmen for his high moral integrity and unblemished character, by which he had walked in and out among them for more than seventy years; and they testified their appreciation of his good example by turning out *en masse* to assist at his funeral obsequies. It is indeed a discouragement to lose such a worthy laborer from our small missionary staff of workers; but it is also an encouragement that the roll of confessors, who have been faithful unto death in the work of the Lord, has been augmented by another name, that of one whom we have every reason to believe has been written in the Lamb's Book of Life. Such a record is the testimony that our labors here so far have not been in vain in the Lord. May His Name be praised, for unto Him alone be-longs all the glory!

PORT-AU PRINCE

At the time of writing my last annual report we had suspended work on our church building in this city, because of the defective material that had been sent to us by the contractors. This suspension continued for six months, and the time was employed in correspondence, without success, with the contractors to have them make good their contract. In December last news of their failure in business reached us; and with this news we had to give up all hope of getting any redress of our claims. We were therefore obliged to provide the needed material by an additional expense; so that certain portions of the work, within the compass of the limited means at our command, were resumed in January last. Meanwhile, the interest that we have to pay monthly on the mortgage weighs very heavily upon us. We, however, received great relief in this respect by the contribution of \$1,000 towards paying off this debt from a generous American Churchman. This has reduced our interest bearing debt to something less than \$2,000.

We have received for the new church a baptismal font in memory of the late Bishop Burgess, contributed by his venerable widow, and an eagle lectern in memory of the late Bishop Horatio Potter, contributed by the Woman's Auxiliary of the Diocese of New York. Additional objects of chancel furniture have been promised from several other dioceses of the Church in the United States, which we hope will be sent to us shortly, as the edifice will soon be sufficiently advanced, though not completed, for occupation for public worship.

During the past year a chapter of the Daughters of the King, a Woman's Auxiliary society and a choir guild have been formed to aid in the work of the parish.

LÉOGANE.

The work among the five chapels in this district goes on prosperously. The addition of the Rev. A. Fargeau to the number of missionary laborers in this district has been the means of awakening the desire to have a chapel in the chief town of this *arrondissement* where he resides, and a lot has been donated for the purpose.

MIRÉBALAIS AND LASCAHOBAS.

In April last I made an episcopal visitation to the stations in these two *arrondisse-*

ments. At Trianon I confirmed nineteen persons in Emmanuel Chapel, and at Petit Fond I confirmed thirteen candidates in that of the Good Saviour. The corner-post of a new chapel was planted in St. Louis, the chief town of Mirébalais, with appropriate religious ceremonies amidst a goodly concourse of persons, who listened with great attention to an address delivered on that occasion by the Rev. Mr. Fargeau.

AUX CAYES.

In the Church of the Holy Saviour at Cayes there have been during the past year several special occasions observed to accentuate the Gospel testimony that we are commissioned to make known to a world lying in wickedness, and to rouse up from their stupor the careless, the indifferent and wilfully guilty, in order that they may recognize their dangerous situation, and be led earnestly to cry out: "Men and brethren, what must we do to be saved?" The Rev. Messrs. Jones and Ledan co-operated heartily with the Rev. Mr. Benedict in those seasons of refreshing from on high, and gave the ready answer to the question just noted, in saying to awakened inquirers: "Believe on the Lord Jesus Christ and ye shall be saved."

TORBECK.

The spiritual showers that thus fell plentifully upon the church at Cayes extended also to the Church of St. Paul at Torbeck. Thus, at the parochial anniversary on the day of the Conversion of St. Paul, the pastor and members of the church in Cayes came to the aid of the Rev. Mr. Ledan and the members of his church in Torbeck in holding a great missionary meeting in this latter parish, and sounded forth among its inhabitants the Gospel trumpet of the Lord Jesus, as the only Name given under heaven unto men whereby they may be saved.

AQUIN.

A new and promising station within the last few months has been occupied as an advanced post of the Church at Aquin, a seaport town on the southern coast of Haiti. It is a place where the Rev. Messrs. Benedict and Ledan have made transient visits to preach the Gospel from time to time, reaching back over several years. We have earnestly desired to establish a permanent work there in response to the urgent request of

some persons in that city, in whose hearts the seeds of truth sown by the transient missionaries had taken root. In 1891 I brought the facts to the notice of the Board of Managers, and desired that the Rev. Mr. Fargeau should be sent there; but the project had to be postponed for want of means at the disposal of the Board to meet the additional appropriations that would thereby be entailed. Meanwhile, Mr. Fargeau, having obtained the appointment of inspector of the public schools in Léogane, has removed there, and, by God's blessing upon the labors which he has seized the opportunity to undertake for the Gospel, an extension of the Church's work is taking place in that district, as reported above.

In like manner, the Rev. Mr. Jones, having received appointment to the directorship of Hyppolite College, at Aquin, was thereby enabled to go and occupy that post at the same time for the Church. The general commanding that *arrondissement* had known Mr. Jones well and favorably some years previous at Jérémie, where he then filled a public charge. His interest in the subject of his soul's salvation had been awakened by that previous contact at Jérémie. Hence he had carefully guarded and perused a Prayer Book which Mr. Jones had given to him, so that on Mr. Jones's removal to Aquin, where this general is now in command, on meeting him, he felt agreeably surprised to see the general exhibit that same Prayer Book, which he had given him several years previously. The expected arrival of Mr. Jones at Aquin was announced rather as a missionary of the Church than as the director of the government college, through the influence of this general, who seems to be earnestly interested in the salvation of his soul as "the one thing needful."

The mission station there was publicly inaugurated on Whitsunday last, with solemn services at which large congregations assisted. The mission was inaugurated under the invocation of the Holy Spirit; which is the chosen title by which it will be designated. The general postponed the Sunday morning parade of the troops on that day, in order that he and his men might assist at those religious services. The Rev. Mr. Ledan and several members of the Church at Cayes went to Aquin, a distance of forty-five miles, expressly to give their presence and aid to Mr. Jones, at the solemn inaugu-

ration of this new mission. Already those interested in the permanency of the Church's work in that locality have taken steps to secure a lot, whereon to erect a church edifice. In this undertaking the general of the *arrondissement* has taken the lead. We pray God, through the Holy Ghost the Comforter and the Spirit of Truth, to pour out His richest and most abundant blessings upon the Gospel work of His servants, now so auspiciously begun at Aquin, and undertaken for the propagation of the honor and glory of His Most Holy Name among men, and for the salvation of souls redeemed by the precious blood of His Son, our Lord Jesus Christ!

EDUCATION.

The rural schools under the auspices of the Church in the mountains of Léogane, at Mirébalais, Lascahobas, and Torbeck described in my last report have continued their useful and beneficent work in giving rudimental instruction to country children who would otherwise be deprived of such an advantage. I had the opportunity of personally inspecting the school at Trianon, conducted by two of the scholars who had pursued a three years' course in the rural school of pedagogy, during my visit to Mirébalais last April. Twenty-six pupils were in attendance, among whom were several young men who had been deprived of an early opportunity to obtain instruction in rudiments of education. The order and pains displayed by the young teachers were really commendable; and it was very surprising to me to see the scholars, not only cleanly attired, but as well dressed as children attending the schools in the cities. The President of Haiti in his last annual message spoke in praise of the efforts of our Church in doing this supplementary work to that which the state is doing, by occupying places that would otherwise be destitute. Our clergy, who have to find occupations to supplement their missionary stipends, have also been of service in the public instruction carried on by the government. No less than three of them have been employed as inspectors of public schools; of whom two, the Rev. Messrs. Benedict and Jones, are now at the head of the two most important educational establishments in the Department of the South; and the Rev. Mr. Fargeau is public school inspector in the

district of Léogane, having fifty-three schools under his supervision. These important services, rendered in the work of education by our clergy, were also doubtlessly present to the mind of the president, when he spoke favorably of the educational efforts of our Church. We feel therefore the need of augmenting the number of our clergy by a systematic training of some who are now looking forward to the Gospel Ministry. To this end a theological training-school becomes an imperative necessity. In the absence of the means to make a better beginning we are now devising ways and means to do the best that we can under the circumstances. Hence, we have it in view to establish an evening class in theological studies, copying in this respect after the law school here, whose students are young men otherwise employed during the day. The ranks of our clergy being gradually thinned by death imposes upon us the necessity to look up recruits to replace those who have ceased their labors and entered into rest.

MEDICAL WORK.

Since my last report another son of the Church has been graduated as a doctor in medicine, receiving his diploma from the medical faculty of Port-au-Prince—Doctor David Ledan, the son of the Rev. Duplessis Ledan. Thus there are now five physicians, all sons of the Haitian clergy, born, baptized, confirmed, and admitted to the Communion of the Church, since the establishment of our mission here. Aside from the general practice of medicine the following specialties are professed among them, viz.: obstetrics, pharmacy, dentistry, ophthalmy, and the diseases of the ear. We have therefore at our command at present a sufficient *personnel* to carry on a medical dispensary and hospital; and it is the ardent desire of these physicians to devote themselves to such work, as this country is without a dispensary, and only possesses very indifferent military hospitals; but their laudable desires in this respect cannot be realized without the generous aid of benevolent friends of missions abroad. Meanwhile, they stand pledged to the Church in Haiti, while making a practice for their own personal support, also to do to the best of their ability, a Gospel work in caring for the sick poor gratuitously in the exercise of their profession.

Dr. Alonzo Holly reports for the year

ending June 30th last the following gratuitous services at Gonaives: Consultations, 324; visits to out-door patients, 756; sick and wounded soldiers treated, 94; confinements, 3; visits to prisoners, 20.

Dr. Ambroise Holly reports that soon after beginning practice at Port-de-Paix, whither he went last August, one-half of the town was burned down, which imposed upon him the humane necessity of giving his services gratuitously to many sick and distressed persons. Other resident physicians also took part in this laudable work. The only public drug store in the place and its contents was destroyed. Happily, his own private pharmacy was spared this calamity, and he was thereby enabled to place gratuitously at the disposal of his colleagues the whole of its contents in rendering this free professional service to the poor and distressed.

Dr. Arthur Holly has executed a large and gratuitous practice among the many poor at the capital, the largest city of the republic. Among others, he treated freely a man who had been completely blind for four years, and assumed the responsibility for the board and nursing of the patient during four weeks. He removed cataracts successfully from both eyes, and has the satisfaction of sending forth with restored sight a grateful patient, to the wonder and admiration of the whole population, among whom he had been well known by his previous blind perambulations.

Dr. David Ledan, after his graduation, itinerated professionally for several months between Port-au-Prince, Saint Mark, and Cayes, where he has now settled down. A report from him, just come to hand, states that in those several cities he had gratuitously attended professionally sixty-five indigent sick persons; the cases being classified as medical, surgical, and obstetrical.

I may also make mention here of a mutual relief society which Dr. Alonzo Holly organized last year among the English-speaking residents of Gonaives, for whose spiritual benefit he also holds religious services on Sunday afternoons. The society now numbers upwards of fifty members, of whom he is the presiding officer. A fund is created by charging a small initiation fee and monthly dues, which fund is applied to help take care of members when sick, to whom the doctor's professional services are given

FOREIGN MISSIONS.

gratuitously, and in buying needed nourishment and medicine.

CONCLUSION.

It will be seen by the details contained in the foregoing report that, notwithstanding very limited pecuniary aid from abroad, the mission of the Church in Haiti has been gradually extending its beneficent influence among the public at large by entering into some of the most important avenues of the national life, in carrying its practical message of light, health, and salvation to bedarkened minds, afflicted bodies, and sin-burdened, sorrow-laden souls by the ministry of its teachers, physicians, and clergy. The labor thus performed by them for the love of God and humanity represents the sacrifices which they impose upon themselves over and above the toils, cares, and anxieties with which they are burdened, to gain their own livelihood. Yet this work is not all that might be done here; nor is it all

that we would do if sufficient means were placed at our disposal to supply in an adequate manner some of the fundamental conditions of successful missionary work, which are still lacking. Nevertheless, so far we have done what we could with what resources we have had at our command, and, by God's help, we still propose to labor on with faith, patience, and perseverance in making good use of the restricted means at our present disposal, until He in His infinite wisdom shall see proper to send us more abundant resources to enlarge the sphere of our operations by moving the hearts of some of His faithful stewards to supply out of their abundance of this world's goods the crying needs of this struggling mission field.

Number of confirmations, thirty-two.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, 1895.

ANNOUNCEMENTS.

China.—The Right Rev. Dr. S. I. J. Scherschewsky, wife, and daughter, the Rev. Dr. T. Huntington, Miss Steva L. Dodson, and Dr. W. L. Ludlow (Brotherhood of St. Andrew), who sailed by the steamer "Empress of Japan," from Vancouver, on August 26th, after a pleasant voyage reached Yokohama September 8th, and Shanghai, China, on the 14th. The Bishop and family boarding temporarily in Shanghai, Miss Dodson immediately took charge of St. Mary's Hall, and Dr. Huntington was proposing to start up the river for Hankow on the 24th.

Japan.—The Rev. Isaac Dooman, on leave of absence after more than seven years' service, sailed from Yokohama by the steamer "Victoria" on October 4th, reaching Tacoma on the 21st and New York on the 28th of the same month.

—The Rev. James Chappell and wife, and Miss Martha Aldrich, who sailed from Vancouver, by steamer "Empress of China," September 16th, arrived at Yokohama September 30th. Mr. and Mrs. Chappell were leaving for their station at Aomori on October 4th.

ON CONFORMING TO CHINESE CUSTOMS.

I HAVE stated that the social customs which we recognize in England, as to residence and work, are not the customs of China. Now the Chinese, for the most part, are sensible enough to recognize the fact that different countries have different manners and customs, and so long as English men and women appear as such before the Chinese, they will, in whole, or in part at any rate, condone anything which does not agree with Chinese rules of etiquette. When, however, you adopt their dress, and appear at home and in the streets as an imitative Chinese man or woman, it would seem in the nature of things inevitable that

the Chinese court of propriety will demand your adhesion to their rules of decorum, as well as to their dress; and as many of their rules are repellant to our conceptions of right and duty, and as many of them if observed would seriously hamper women's work for women in China, the conclusion to my mind is obvious, that it is better and safer and more straightforward to keep our own English dress; only doing all that Christian courtesy and forethought can suggest not unnecessarily to offend native prejudice in the performance of Christian duty which cannot be foregone.—*Archdeacon Moule.*

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

AT the meeting in Hartford, October, 1894, the following was adopted: *Resolved*: That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

THE TRIENNIAL MEETING OF THE BOARD OF MISSIONS, WHICH HAS CONCLUDED ITS SESSIONS FULL OF WISE AND IMPORTANT ACTION FOR THE EXTENSION OF THE CHURCH'S GENERAL MISSIONARY WORK, SHOULD BE FOLLOWED BY EARNEST PRAYER TO ALMIGHTY GOD THAT HE WILL SO POUR OUT HIS HOLY SPIRIT UPON THE CHURCH THAT THE YOUNG MAY BE LED TO SERVE IN THE SACRED MINISTRY, AND THAT FIT PERSONS MAY OFFER THEMSELVES FOR FOREIGN MISSIONS.

JAPAN'S NEW POSSESSION.

Of the large island of Formosa, which is in sight of the mainland of China, but which is now under the control of Japan, the Rev. Dr. William E. Griffis writes: "As a matter of fact, even to-day, Formosa, in the two parts, western and eastern, is as different as candy and quicksilver. Over one-half the island independent aboriginal tribes follow their own sweet will, despising the Chinese with a contempt that never loses an opportunity of expression. One of the richest islands in the world menaces commerce along all its western side. Nominally in possession since the seventeenth century, the Chinese have been able to establish rule only along the western coast. The natives look upon the Chinese as their game; they are head-hunters, like the Dyaks of Borneo, and the statistics show that about a thousand heads are still annually removed and carried away from Chinese bodies by these savages. Yet, despite all this, the fertile soil attracts numerous Chinese emigrants, and our American minister, Mr. Denby, reported that Lin-ming chuan, who so ably defended the island against the French in 1884-85, was doing much in the way of establishing order and developing resources. In one year 400 villages, with 70,000 people, embraced Chinese civilization, and 20,000 acres of land, once abandoned on account of savage marauders, have been reclaimed."

COLORED TEACHERS IN MISSISSIPPI.

MR. J. R. PRESTON, the superintendent of the public schools of Mississippi, recently wrote of "Educational Progress among the Blacks of the South." The following on the Colored teachers in his state is taken from his article: "There is not a white teacher in a Black school in the state. They have settled that by race instinct or race judgment themselves, though some white teachers would take the Black schools if we would let them. The Blacks want their own teachers. They like it better, and it makes a professional field for the ambitious of their race—the only one they have. The Colored teachers occupy the most important position and are the most looked up to of any members of the race.

It gives them a pre eminence even over the preachers. For this reason there are more men teachers than women among the Colored people. It is the best field the men have, and they crowd into it.

"These teachers are examined by a white board. They have just the same questions that the white teachers have. I make them out, and I know. In 1886, when I gave my first examination, there were 123 Negroes in the state that passed a first-grade examination. At the last examination there were 606 that passed the examination, and are holding first-grade certificates, and the board was just to them and gave them all they earned, but it is not likely to err on the side of mercy.

"We keep up normal schools and colleges and summer institutes for them. White men go out and hold the institutes; we never mix the teachers of the two races in the institutes, although the other day I was conducting an institute where there were nineteen Colored teachers in attendance, and I found that eighteen of them were college graduates. I went right over into an adjoining county and took a white institute with thirty-seven in attendance, and found only about one-fourth were college graduates."

FRAGMENTS.

— The *Missionary Review* says: "During the last four years there have been erected in the city of Chicago forty-one new Methodist mission churches, valued at nearly \$500,000. Of these, thirty-one have become self-supporting. This work has been accomplished through the efforts of the City Missionary and Church Extension Society."

— The general secretary of the China Inland Mission states that thirty-two of their missionaries are laboring in China at their own expense, eighty-seven are supported entirely by friends, and sixteen are partly so supported. One person supports five missionaries, three support two each, and thirty-nine support one each. In two cases two friends support one missionary.

— Dr. Westcott, the Bishop of Durham, says: "Foreign Missions are a witness to the will of God for the world; they proclaim the sovereignty of a living Saviour and King of men; they vindicate for the Church of Christ the energy of His life."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE November Conference of diocesan officers with the general officers of the Woman's Auxiliary will be held in the Auxiliary Room of the Church Missions House, on Thursday, the 21st, directly after noon prayers in the Chapel.

THE TRIENNIAL MEETING.

THE Triennial General Meeting of the Woman's Auxiliary to the Board of Missions was held in St. Paul, Minnesota, on Thursday, October 3d. The morning was bright and beautiful, and very early hundreds of women started from Minneapolis, in order to reach Christ Church, St. Paul, in time for their great Thanksgiving Service. At the hour of the service the church was full, and seats in the aisles and in front of the benches were also occupied, those in the front by the choir of women, who most kindly gave their services throughout the day. At half past nine the vested choir entered the church, preceding the officiating clergymen, the Rev. C. D. Andrews, rector of Christ Church; the Venerable T. H. M. V. Appleby, archdeacon of Minnesota; the Rev. Dr. Langford, General Secretary, and the Rev. Joshua Kimber, Associate Secretary of the Board of Managers, and Bishop Whipple and Bishop Gilbert, of Minnesota. The Woman's Auxiliary borrowed from their brothers of St. Andrew their hymn, "Jesus calls us," for a processional, to mark the opening of the day with that motive of loyal obedience which should characterize all work of men and women of the Church alike. The Office of Holy Communion followed, and after the singing of hymn 231, "My God, and is Thy table spread," Bishop Whipple made the address, closing with these words:

I count it an honor that, in these later days of my Bishop's life, there are lines on my cheek, honestly earned in my Master's work; but my heart, by your love, thank God, is young. I count it an honor that I am permitted, in your name, to offer your United Offering on the Lord's altar. To some it may mean very little, but to that loving One who, from the realms of Paradise, sees all our work and treasures it in His Heart, it means gifts to gather the weary and the lost into His Fold, that He may see of the travail of His soul, and be satisfied. It is a new beginning, and one that will widen and widen until the day shall come (God hasten it) when the angels shall sing: "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

There is this to cheer your heart and mine in Christian work, that every poor soul, out of the needs of the heart, grasps the hand of the Lord Jesus. That softens hard hearts and brings wanderers home. It is the infinite Love of God in Jesus Christ. All

religion has caught glimpses of the majesty, the power and the wisdom of God ; but He who thought it not robbery to be equal with God, came to reveal to a lost world that which is greater than majesty, greater than infinite power, that of which these are only the manifestation, the very essence of the Being of God, who is Love. And that Love of the Lord Jesus is seen everywhere, in His absolute hopefulness for humanity, in His helpfulness for the weak and the erring ; and that hopefulness and that helpfulness are intertwined with the love of every Christian woman who has found the trysting-place at the feet of the Lord Jesus. I do not thank you—we are overpaid whenever we are permitted to do God's work ; but I thank God that, in these last three years—years when many a hopeful man has said, as men said of old, in the morning, “ Would God it were evening ! ” and in the evening, “ Would God it were morning ! ”—in all these years you have been teaching the Church that it is not in the halcyon days of prosperity alone that we can do God's work, but in the time when, if we hold fast to His hand, He is saying to us, “ I will allure you into the wilderness ; there I will speak comfortably to you.”

And now, dear sisters in the Lord, we are to kneel together to receive that which our Incarnate Redeemer called the Testament of His dying Love, sealed with His Blood. And I thank God that, in that holiest of all places this side Heaven, which our Saxon fathers called the Holy Communion, we meet, not with an absent Master whose voice has grown dim through all the long centuries, but with a present Christ who, as you kneel by that chancel rail, through the Holy Ghost who keeps up the life current between His disciples on earth and their Lord in Heaven, will give Himself to you. An angel might fear to ask what we shall ask to day :—to tell of sins, and ask for pardon ; to tell of loved ones, and lay them at His feet ; to gather together all we have, and give it with ourselves to Christ ; nay, more, to remember those, life of our life, heart of our heart, who are waiting for our coming on the unknown shore, and with them have communion with Christ. For we have not come unto a mount which might not be touched, but to Mount Zion, to the Heavenly Jerusalem, to an innumerable company of angels—to those who, in the thickest of the fight, have pressed on, and won in Christ. Let us not only lay our offering on the altar, but let us lay that which is above price, our hearts, at the feet of Jesus.

At the close of the address came the gathering and presentation of the United Offering, made while the choir and congregation sang from adoring hearts, with glad and thankful voices, the familiar words :

Holy offerings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation ;
On His altar laid, we leave them :
Christ, present them ! God, receive them !

The beautiful hymn was sung through twice and all but finished a third time, while the clergy who kindly acted as ushers passed up and down the aisles, and many eager hands laid upon the plates with joy and thanksgiving the gifts which they had brought from so many and such distant places, and from so many thousand absent friends. Then the rector of the church came forward, holding the beautiful gold alms-basin which was presented to the American Church, at Oxford, in 1852, and which has been used at the opening service of every General Convention since. Through the kind thoughtfulness of the

Secretary of the House of Bishops, its use was allowed at this Woman's Auxiliary service, and many loving eyes watched as it sank lower and lower beneath the weight of gold and other treasure, and noted the eelskin bag from Alaska, and the embroidered furoshika from Japan, the Indian lace and beadwork and the dainty linen case, and with them the plainer envelope holding the contribution so large that it could not be made in gold. And then, when the offering of this world's good had been laid upon God's altar and consecrated there to heavenly uses, the women drew near in reverent order to offer that which is richer than any treasure of silver or of gold, even life itself in a renewed devotion, receiving that Divine return which outweighs beyond all measure anything we have to give. Bishop Heber's well-known hymn, "The Son of God goes forth to war," was the recessional, and the congregation passed from the quiet church into the bright sunshine, with hearts and minds well attuned to the further pleasures of the day.

No suitable hall being convenient, the Minnesota Branch of the Auxiliary had rented a Presbyterian church near by for the general meeting. Its large platform, with fine organ and choir seats at the back, its spacious auditorium and gallery, its excellent parlors both above and below, and its unusually good acoustic properties, fitted it admirably for the purposes of the meeting; and the foresight, good judgment and untiring care and energy of all the various committees, and the unanimity of purpose and good-will, shown in the prompt, vigorous leadership of the church organist and the voluntary work of the organist at the meeting later, in the carefulness of the ushers, the many courtesies of guides and waiters—indeed, of *every one* concerned in the arrangements—were among the greatest factors in making the day the glad inspiration that it was to all.

After hymn 288, "O Spirit of the living God," had been sung, and the Collects of the Auxiliary had been said, Bishop Gilbert spoke a few words of kindest welcome, and introduced Mrs. C. B. Brunson, of St. Paul, president of the Minnesota Branch, as presiding officer of the day. Mrs. Brunson came forward, and greeted the Auxiliary in the following address:

So short a time ago that it seems but yesterday, one of our greatest statesmen, the Hon. William H. Seward, from the State House steps in this city, uttered these prophetic words: "Within the next century the centre of this government will be within an hundred miles of the spot on which we stand." Prophetic words indeed, for almost from that same spot, in behalf of my fellow-officers and the women of the Minnesota Branch of the Woman's Auxiliary, I bid welcome to you from the East, the South and the West. To you of the East we give the welcome of the child to its parent; to you of the South we extend the loving hand of sisterhood; to you of the West the familiar hospitality of the sister pioneer; to you all, though one of the youngest in the galaxy of bright stars that cluster around the Church, Minnesota, claiming the proud title of "The Mother of Bishops," bids you a warm and loving welcome.

As was the case of the meeting held at Baltimore in 1892, so is there now a peculiar fitness of the place to the event; there, as was so happily brought to our attention by the President of the Maryland Branch, was the *birth* of the work upon American soil; here are the *results* of that birth. When those of the generation preceding us, in the strength and flush of their manhood, started on the trail leading to the headwaters of the mighty Mississippi, through the forests of Ohio and Indiana, and across the boundless prairies of Illinois and Wisconsin, they bade farewell forever to those they left behind; the land they came to was a wilderness inhabited by savages. What a mighty change the evolu-

tion of so short a time has wrought! It were as futile to attempt to measure space as for the mind to fully understand and comprehend it.

In 1839 we find Father Gear—then the chaplain at Fort Snelling—at work amongst the Indians, followed in 1849 by the Associate Missions of Breck, Wilcoxson and Merrick, who, when they erected an altar under the trees upon the site where St. Paul now stands, pitched the keynote of Church work in Minnesota—loyalty and love: loyalty to all teachings of our Mother whose message is of her Lord Jesus Christ: love for all who love Him.

They walked 5,000 miles the first year, and their devotion kindled in other hearts the desire to show their love by like work. The field opened by these pioneers brought to it men sturdy in character and physique, and the tremendous exertions necessary to overcome the obstacles of nature, in the shape of rigid climate, dense and impregnable forests and boundless prairies, developed the giants that have been presented to you and the world in the noble Bishops this state has sent forth.

Standing here in the midst of these grand results, and realizing in a measure, through the names and works that have here been produced, we can but feel that God is with us in our missionary endeavor and from it, too, must we find an inspiration and strength to urge us on in pushing forward the work to fields that are now as dark as was this so short a time ago. These pioneers, and all who followed them, have borne the same testimony as our Bishops—that they owed more to woman's devotion than all else. The Woman's Auxiliary as a working body in the missionary field is comparatively new, yet the auxiliary work of women in this field is as old as Christianity itself; the Gospel does not mention a single instance where women faltered in their allegiance to our Saviour, but especially mentions those faithful women "who followed Him and ministered unto Him."

In the history of the Church there are no brighter instances of devotion than in the martyrs, many of whom were women. The lives of Bishop Heber, Selwyn and Patteson, those great lights of the Church of God, are due to the love and lessons of Christian mothers. In the early efforts in behalf of the poor Indian, our Bishop has told us that his heart would have failed but for the sympathy and help of Christian women, and in the dark days when the Board of Missions made no appropriation for Indian Missions, and Christians too often thought the Gospel was not for them, it was the daughters of the Church who aided him in his work. In many of our parishes now prosperous it was their devotion, self-denial and liberality beyond their means that made the parish possible.

The Church in Minnesota points with loving pride to the lives of Mrs. Whipple, the wife of our beloved Bishop, whose labors in the schools at Faribault can never be forgotten; to Mrs. Ripley, Mrs. Breck and Mrs. Livermore, whose efforts were so untiring and influence so far-reaching in advancing the interests of the Church they so dearly loved. Wherever Priest and missionary have labored, they have with loving regard attested to the necessary aid and assistance given them by faithful women. In the home and home life of the missionary was found the example that demonstrated to the simple mind of the savage, in a way and manner that nothing else could have done, the beauties and benefits of Christianity and civilization.

Thus were we born and not bred to the work that we, in the advancement of the world's affairs, have dignified by the organization entitled The Woman's Auxiliary to the Board of Missions.

Our work is unnoticeable to men, but not forgotten by God. He who saw the two mites of the widow—two-fifths of one cent—from the realm of Paradise sees all; not a kind word, not a seam in a garment wrought by love, but He sees, knows, loves and will remember in that day we look for. Our sisters and brothers have given up friends, home, even life itself for Jesus' sake; shall we have no part?

It seemed like a forlorn hope when, thirteen years ago, less than a dozen women met

in Faribault to organize the Minnesota Branch of the Woman's Auxiliary, yet see how God has blessed them. That we may be worthy of the labors of such an organization demands our most earnest thought and consideration.

In our zeal to advance the work at home and abroad we must not lose sight of the spiritual in our labor for the material side. As nothing is of value without prayer, we are told "to pray without ceasing"; thus our faith becomes a reason for action. God is love. He is revealed in the person of Jesus Christ; the love, the pity, the tender compassion of Jesus is the revelation of God. It is this love of God for us which kindles in our hearts love for Him. St. John says, "We love Him because He first loved us." Whenever the love from Heaven fills our hearts it overflows for others; we cannot love God and not love our brother. If we say "Our Father" we shall remember our brother away from home and Heaven and God. The new Commandment is, "Love one another."

In the work of the Church we should overcome the spirit of detraction and fault-finding, and cultivate the spirit of patience and toleration, which is the true charity taught by Christ, and upon which the great principles of justice are established so firmly that it is possible to reconcile the many diverging interests and personal ideas of great organizations into the perfect harmony that should and must prevail to acquire the desired results. Our association is only one means of showing our love. The characteristic of the age is a passionate love for humanity, and it all comes from Christ, whether man admit or deny it. Heathenism has no such work; world-wide we see it in societies and Orders. Should not the daughters of the Church be in the front rank?

We need to go nearer to Jesus Christ, so near that we can love all that He loves, ever remembering that the happy life is the useful life, and that the high joy of life is continuing to do His will. He has waited long, but the victory is sure. May God grant us strength and wisdom to do this His work in our accepted field, so that, when we transfer the burden to those who are to follow, we may with justice claim the honored verdict, "She hath done what she could."

So, under the influence of this spirit, we welcome you to the Diocese of Minnesota, with the prayer that our deliberation together may redound to God's glory, and advance the extension of His Kingdom among men.

At the close of this address, Dr. Langford was presented, and said that, in the gathering of the day, of the 750 women receiving the Holy Communion, and the many hundreds assembled for the general meeting, we saw the proof of the great increase in interest in missionary work, since the time, twenty-five years ago, when a few Bishops' wives, with here and there, perhaps, a deputy's wife, might be seen at the General Convention.

Twenty-four years ago, he said, a scheme of work was presented to the women of the Church: First, the supplementing the stipends of missionaries by gifts of clothing and useful articles for themselves and their families; next, the increase of missionary funds, so that the Board might be able to give larger stipends to its missionaries; next, the education of the children of missionaries, so that burdens might be lifted from them, and their children might have proper instruction; next, the education of missionaries themselves, to fit and qualify them to be efficient workers in the Master's service; next, the spread of missionary intelligence and the distributing of missionary literature. All the details of this scheme, as they have been carried out in a greater or less degree, have marked the progress, growth, development of the Auxiliary. In the practical details of work two parties have sometimes been found, one thinking that anything was good enough for a missionary; the other that nothing was too good for a missionary. There ought, surely, to be nothing too good for the servant of the Master, our Lord and Saviour Jesus Christ. No longer should rubbish be sent in boxes to the missionary; no longer

things of little value, but those only that are choice, given with genuine love from the hearts of the givers. Throughout all the land there should be no exception. Let it never more be known that a missionary's heart is filled with shame, grief and disappointment, when the missionary box is opened.

In the matter of education of the children of missionaries, we may see what great blessings have been wrought, through the Bishop of this diocese, by St. Mary's School, Faribault, where are educated missionaries' children of this and other dioceses. Money for the support of young women in this and in similar schools has often been furnished by individual women, or by branches of the Auxiliary. The missionary could never have given his daughter an education had not Christian women said to the Bishop, "If you can educate the daughter of a missionary and take that burden off his heart, do it in my name." What greater privilege could one have than to take the money God has placed in one's hands and educate as many as possible of the daughters of the Church!

This work of the Woman's Auxiliary has been an education to many women who once knew nothing of what they know now. The greatest of all its work is the training of women for work in the mission field, making them competent Bible-women, for example, to instruct others in the knowledge of our Lord and Saviour. There are training-schools in Philadelphia and New York, in Tokyo and Shanghai, in which young women who have been called of God to go forth in His Name to do His work, may be fitted and qualified for it. It is the most important object before the Auxiliary to-day. It is a great opportunity. As we grasp it, endeavoring to do our Master's work, we should realize our dependence upon Him, reaching up our hearts more and more to Him, receiving of His fullness, grace for grace.

The Secretary then called the roll by dioceses, asking all women present from any diocese or missionary district to rise as its name was called. The list is here given, as it may interest those who could not be present to know what the representation was. No number is set against Minnesota, the attendance from that diocese being so large.

Albany, 3; California, 1; Central New York, 3; Central Pennsylvania, 4; Chicago, 15; Colorado, 4; Connecticut, 7; Delaware, 6; East Carolina, 3; Easton, 1; Florida, 1; Fond du Lac, 9; Georgia, 1; Indiana, 5; Iowa, 11; Kansas, 3; Kentucky, 3; Long Island, 8; Louisiana, 3; Maine, 5; Maryland, 6; Massachusetts, 7; Michigan, 11; Milwaukee, 14; Minnesota, *too many to count*; Missouri, 14; Montana, 4; Nebraska, 7; Nevada and Utah, 1; Newark, 4; New Hampshire, 4; New Jersey, 3; New York, 14; North Carolina, 4; North Dakota, 2; Northern Michigan, 5; Ohio, 3; Oklahoma, 1; Oregon, 1; Pennsylvania, 13; Pittsburgh, 7; Quincy, 1; Rhode Island, 2; South Carolina, 1; South Dakota, 4; Southern Florida, 3; Southern Ohio, 3; Southern Virginia, 3; Springfield, 4; Tennessee, 3; The Platte, 2; Vermont, 3; Virginia, 1; Western Michigan, 3; Western New York, 1; Western Texas, 2; West Virginia, 1; China, 1; Japan, 1.

Forty-eight dioceses were represented, nine Domestic missionary jurisdictions and two Foreign missionary jurisdictions. Before the day was over we noticed that Texas, also, was represented by one of its clergy, and West Africa by its Bishop and one of the boys from his schools; and we do not doubt that many other additions might be made to this list.

At the close of the roll-call, Mrs. Brewer of Montana, Mrs. Leonard of Nevada and Utah, Mrs. Graves of The Platte, Mrs. Gray of Southern Florida, and Mrs. McKim and Mrs. Francis of Tokyo, Mrs. Hunter of North Carolina, Miss Peabody of South Dakota, and Dr. Haslep of Shanghai were presented to

the meeting. In behalf of Mrs. McKim, the Bishop of Tokyo read the following greeting from the Japan Branch of the Auxiliary :

To all the Honorable members of the Woman's Auxiliary of the Holy Church of America :

From all the women of the Kyoto Convocation of the Holy Church of Japan who, by God's mercy, have received the calling of the Lord, to the revered and beloved Sisters in America, this letter is respectfully addressed.

Even though separated by ten thousand miles of waves—although we cannot yet meet face to face in the flesh, we cannot help feeling grateful that our spirits, being together before the Lord, pray together ; and our work for the Name of the Saviour, in the same faith and hope, is the same.

At this time, our revered and beloved Bishop McKim is returning to his country for a short time, therefore, we think he will make known to you the present condition of us, your younger sisters.

We hope that you will always condescend to remember this little flock, working for the Lord, ten thousand miles of waves away, and pray that we may be enabled more and more courageously to work for His Name. We, also, your younger sisters, always continuing profoundly to give thanks that the work of love of our Sisters of your honorable country has widely reached even to our country, pray that more and more, upon you, our Sisters, God's mercy may bountifully increase. *Amen.*

Respectfully yours,

ALL THE WOMEN OF THE KYOTO CONVOCATION
OF THE HOLY CHURCH OF JAPAN.

A.D. 1895, 5th Month, 18th Day.

Hymn 503, "Awake, my soul," was sung, after which the Secretary presented her Triennial Report, in effect, as follows :

TRIENNIAL REPORT.

Three years ago, the United Offering, made in Baltimore, and amounting to some \$20,000, was devoted to the Enrolment Fund, and a petition was sent in to the Board of Missions from the Woman's Auxiliary, asking that the income of that Fund might be set free for immediate use in the support of Missionary Bishops; which petition was acted upon favorably by the Board. Four Advisory Committees from among the officers of the Auxiliary were appointed at that time, *viz.*, upon Systematic Giving, Missionary Publications, Missionary Workers, and the Junior Department. As their term of service ends, the thanks of the Auxiliary are due them for the interest they have shown, and the pains taken by many of their members to emphasize before the women of the Church the matters in which they have been especially concerned.

It was almost from the doors of Convention and the Board of Missions that the Honorary Secretary went out on her journey around the world, in the course of which she visited so many of our own and other missions in the Foreign field, as well as many of our Western missions, and from which she sent home the series of letters which, appearing in the *Churchman*, gave to the women of the Church the story of what she saw and heard.

Soon after our meeting in Baltimore, we entered upon the possession of our own missionary home in the Church Missions House, New York. The Auxiliary room there is full of signs of the loving interest of the women of the Auxiliary in this headquarters of our women's missionary work. The California alms-box outside the door greets us as we enter; the Connecticut gallery, the Missouri and Springfield tables, the Oregon settle, the Shanghai scrolls, the desk and table and shelves from the very early parish branch of

Christ Church, Rye, New York; the Delaware clock, calling us always to redeem the time; in the chapel, the New York and South Carolina sedilia, the Western Michigan prayer desk, the Vermont credence, the Virginia Altar Service Book, and Newark book-rest, the New York altar-rail and alms-basin, and book markers, the New Jersey stoles, the Connecticut and Maryland and Massachusetts altar linen—these many gifts of the different branches show that the members of the Woman's Auxiliary everywhere take a personal interest in the place, which is the centre of its daily work and its noon-day prayer. As we entered upon this beautiful possession, we hallowed its opening day by providing for the sending out of three new workers, one to China, one to Alaska, and one to the western coast of Africa. These women work to-day in places remote and at a task not altogether easy, while we are doing our share of Auxiliary work, each in her own easy place, after what is not always an easy fashion, but which sometimes, perhaps, is almost too easy to admit of its being done as well as it ought to be.

During the last of the three years just passed, the Auxiliary has pledged \$2,500 towards the building of a home for the training of native Christian women in the Missionary Jurisdiction of Shanghai. The Secretary has been conducting a very pleasant correspondence with the officers of the Women's Mission Association connected with the Society for the Propagation of the Gospel in Foreign Parts. She finds that we work in directions in which our English sisters do not, but that they are far ahead of us in one important particular. They support to-day 160 women in the Foreign Mission Field of the Church of England, while our records show that we support hardly more than one-tenth of that number.

The Auxiliary has given, in the last three years, in money and missionary boxes, \$1,108,663.69, a gain over the preceding three years of \$64,763.48. Into the record of these three years goes the United Offering of 1892, amounting to \$20,000, but not the offering made to day, which will be included in the report of the next three years.

The hymn that we have just been singing says, "A cloud of witnesses around hold thee in full survey; forget the steps already trod, and onward urge thy way." As we sang those words we thought of that "great cloud of witnesses," and among them of one who met with us in Chicago, two years ago, Mrs. Brierley, who spent more than thirty years of her long and useful life in Africa. She is one of many whom we love and honor, who, it seems to us, must in some way be with us to-day. Certainly, such examples as hers are intended to make us never contented with the place that we have reached. We can never make a report and say what we have done and take any kind of satisfaction to ourselves, without the thought that there lies before us work which we have hardly touched as yet. Presently we are to hear what we have given this day to our Father in Heaven for the work of His Church on earth. We have fond hopes about it. Some of us have thought about it enough to deny ourselves; some not so much as that, but we have all wanted to make a loving and a worthy offering to God. If we shall have failed to give all that we would have loved to give, let us think whether we have really, actually done, during the last three years, our duty in this respect.

An intermission followed the presentation of this report, during which a bountiful luncheon was served, and opportunity was given for social intercourse, and those present were asked to visit, in one of the rooms of the building, a class of the Indian lace-makers, under Miss Carter's care, and to see specimens of their handiwork.

The afternoon session opened with Hymn 253, "Fling out the banner," after which the Honorary Secretary made the introductory address. Referring to the United Offering, she expressed the hope that each triennial meeting might see us bring one more worthy to be made; that, in years to come, from every delega-

tion might go out the gift of the living missionary with the money for her support; that an increasing number might offer themselves for training for this work, and that some might offer not only self, but means, undertaking to support themselves in the mission fields.

The words of the Honorary Secretary lost something of their weight with the audience by reason of the arrival during her remarks of those who had been counting the United Offering. The members of the Auxiliary had been waiting eagerly for their report, but although the offering was made about half-past ten, it was very nearly three before tidings could be brought to the meeting. At the close of the Honorary Secretary's address, the Secretary announced the amount of the offering to be \$53,928.58, and with hearts full of thanksgiving the congregation sang the Doxology.

From the Missouri Branch came the suggestion to make the sum an even \$54,000, and by the same impulse, from the Pennsylvania Branch, came the further gift of \$71.42, to complete the amount.

Addresses followed, upon Medical Missions by Dr. Marie Haslep, of St. Luke's Hospital, Shanghai; upon Educational Work, by Miss H. S. Peabody, principal of All Saints' School, South Dakota, and Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, North Carolina; and upon Evangelistic Work, by Mrs. J. M. Francis, of Tokyo, secretary of the Japan Branch of the Auxiliary.

Hymn 252, "The morning light is breaking," was sung, after which Bishop Brooke, of Oklahoma, and Bishop Graves, of Shanghai, spoke upon the need of women workers at home and abroad, and Bishop Nichols, of California, made the closing address upon "The Spiritual Side of the Work." The last hymn was the 396th, "Ten thousand times ten thousand," although, after Bishop Nichols had pronounced the Benediction, the congregation again sang the Doxology, as though repeated bursts of praise could alone satisfy their grateful hearts.

The paper presented by Miss Peabody had closed with a message from Bishop Hare, and upon receiving it, it was moved by Mrs. Twing, "That a message of sympathy, love and gratitude be sent him for all that he has been to the Woman's Auxiliary." This motion was adopted by a rising vote.

The Pennsylvania delegation, seconded by Missouri, moved "That the visiting branches feel they cannot longer defer an expression of their thanks for, and appreciation of, the generous and well-planned hospitality which they have enjoyed, and the lessons which they have learned from it."

The planned programme of the meeting was interrupted just before Bishop Nichols' address by a call upon the Missionary Bishop of Cape Palmas, who had entered the place of meeting, to tell something of the mission under his care. The Bishop spoke of the work in Africa, and presented one of the scholarship boys whom he had brought with him from the school in Cuttington, who repeated a Psalm in English and sang a missionary hymn in English and in Grebo.

At the close of the Bishop's remarks there came from the Chicago delegation the suggestion that the Woman's Auxiliary endeavor to raise the \$5,000 needed to rebuild the girls' school at Cape Palmas, as a memorial to Mrs. Brierley.

This suggestion was received with great enthusiasm by those present, and \$4,000 was pledged upon the spot. Thus the day, which began so happily with a gift for which the Auxiliary had been long preparing, closed as happily with another gift, totally unforeseen and unexpected, proving that there is nothing which makes giving so easy and so pleasant as *to give*.

A NOTICE.

THE papers prepared for the General Meeting we hope to give to the Auxiliary in print, in the near future.

The "suitable receptacles" which held many of the gifts making up the United Offering are in the Auxiliary Room in the Church Missions House, and may be seen there at any time.

Photographs of the alms-basin which was the gift to the American Church from our Mother Church in England, and upon which our United Offering was made, can be had from the Auxiliary Room, at twenty-five cents apiece.

THE NEXT UNITED OFFERING.

THE next United Offering is to be made in October, 1898, and is to be devoted to the training, sending out and support of women workers in the mission field. A new United Offering box for systematic contributions during the next three years has been prepared, and can be had on application at the Church Missions House, Woman's Auxiliary Room.

THE SEPTEMBER CONFERENCE MINUTES.

THE first conference of general and diocesan officers of the Woman's Auxiliary to the Board of Missions, for the season 1895-96, was held in the Auxiliary Room at the Church Missions House on Thursday, September 26th, after noonday prayers in the chapel. Mrs. Cox, President of the Long Island Branch, presided. The Missionary Bishop of Tokyo was presented, and gave the greetings of the Japan Branch of the Auxiliary, and told of the long-felt need of a new building for St. John's Church, Osaka.

Upon the call of the roll, the following branches were found to be represented: Connecticut, three; Long Island, two; Newark, three (one Junior); New Jersey, three; New York, four; South Carolina, one; six branches by sixteen officers; East Carolina, also, by a visitor.

The minutes of the last meeting followed, and attention was called to the change of day, decided upon in April, and notice given that, beginning with November, the conferences will be called for the third instead of the fourth Thursday in the month. This will give time to prepare the minutes for the next month's SPIRIT OF MISSIONS, and they will no longer be sent out separately to the officers, as they may be read so soon in our missionary magazine.

The subject of the United Offering was discussed. Messages of sympathy were sent to Dr. Walrath at Cape Mount in her recent bereavement in the death of Mrs. Brierley, and to Mrs. Graves, of Shanghai, in the anxiety of the workers in China, by reason of the late murder of missionaries and their families at Ku-cheng.

The Secretary read a report upon the preparation of reports, which the officers present requested should be printed.

With the Doxology the meeting adjourned.

FINANCIAL.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st to October 1st, 1895:

* Lenten and Easter Offering.

ALABAMA—\$4,50		Newington—Family Missionary Box, General.....		7 00
<i>Carlouville—St. Paul's, Domestic</i>	<i>2 00</i>	<i>Ridgefield—St. Stephen's, Domestic, \$66.25; Foreign, \$66.25.....</i>		<i>132 50</i>
<i>Greensboro—St. Paul's, Foreign.....</i>	<i>1 00</i>	<i>Riverton—"Anonymous," General.....</i>		<i>10 00</i>
<i>Marion—Miss A. Lockhart, General.....</i>	<i>1 50</i>	<i>Yalesville—"H. R. N.," Domestic, \$5; Foreign, \$5.....</i>		<i>10 00</i>
ALBANY—\$134.05		<i>Miscellaneous—"A Churchwoman," General.....</i>		<i>500 00</i>
<i>Albany—St. Paul's, Sp. for Bishop McKim, Japan.....</i>	<i>13 15</i>	<i>Litchfield Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund</i>		<i>3 00</i>
<i>Miss A. E. Tweddle, for Rev. Mr. Forrester's salary, Mexico.....</i>	<i>50 00</i>	DELAWARE—\$15.00		
<i>Hudson—All Saints', Foreign.....</i>	<i>11 79</i>	<i>New Castle—"S. B. R. and L. R.," General</i>		<i>15 00</i>
<i>Saratoga Springs—Bethesda, Colored, \$20.77; Sp. for Rev. Paulus Moort, Africa, \$3.....</i>	<i>23 77</i>	EAST CAROLINA—\$7.25		
<i>Schenectady—St. George's, Sp. for St. Paul's College Building Fund, Japan.....</i>	<i>30 09</i>	<i>Bath—St. Thomas', Domestic, 35 cts.; General, 10 cts.....</i>		<i>45</i>
<i>Unadilla—St. Matthew's, "M. and C.," General.....</i>	<i>5 25</i>	<i>Beaufort Co.—Zion Parish, Domestic, \$2; Foreign, \$1.50; China, 10 cts.; General, \$2.90.....</i>		<i>6 80</i>
CALIFORNIA—\$123.50		EASTON—\$1.75		
<i>San Francisco—St. Luke's, Domestic, \$20; Foreign, \$21.....</i>	<i>41 00</i>	<i>Tulbot Co. (Longwoods)—All Saints', General.....</i>		<i>1 75</i>
<i>Trinity Church S. S., for "Rev. Hiram W. Beers" scholarship, St. John's College, Shanghai, China.....</i>	<i>75 00</i>	FOND DU LAC—\$8.60		
<i>"M.," Domestic, \$5; Foreign, \$2.50.....</i>	<i>7 50</i>	<i>Mosinee—St. James' Mission, General.....</i>		<i>5 60</i>
CENTRAL NEW YORK—\$15.00		<i>Sturgeon Bay—Christ Church, General.....</i>		<i>3 00</i>
<i>Fulton—Zion, Foreign</i>	<i>15 00</i>	GEORGIA—\$54.16		
CENTRAL PENNSYLVANIA—\$416.79		<i>Darien—St. Cyprian's Mission, General.....</i>		<i>1 08</i>
<i>Bellefonte—St. John's, Colored, \$8; General, \$4.70.....</i>	<i>12 70</i>	<i>Miscellaneous—"Anonymous," sale of lace, Wo. Aux., General.....</i>		<i>2 00</i>
<i>Leacock—Christ Church, Foreign.....</i>	<i>1 08</i>	<i>Branch Wo. Aux., Atlanta Archdeaconry, Foreign.....</i>		<i>26 08</i>
<i>Nickel Mines—Grace, General.....</i>	<i>1 26</i>	<i>St. Luke's Cathedral Chapter, Daughters of the King, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....</i>		<i>25 00</i>
<i>Paradise—All Saints' S. S., General.....</i>	<i>1 75</i>	INDIANA—\$10.00		
<i>Pottsville—Trinity Church, Domestic, \$10; Foreign, \$100.....</i>	<i>200 00</i>	<i>Aurora—Rev. W. Lund, General</i>		<i>10 00</i>
<i>Miscellaneous—Branch Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska, \$100; Sp. for Rev. Y. K. Yen's work, China, \$100.....</i>	<i>200 00</i>	NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.		
CONNECTICUT—\$664.50				
<i>Ansonia—Christ Church, Colored.....</i>	<i>2 00</i>			

IOWA—\$10.17

Farley—St. George's, General.....	1 17
Iowa City—Trinity Church, Domestic.....	9 00

KANSAS—\$62.00

Atchison—Trinity Church, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Emporia—St. Andrew's, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Fort Scott—St. Andrew's, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Hutchinson—Grace, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Kansas City—St. Paul's, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Leavenworth—St. Paul's, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Manhattan—St. Paul's, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Minneapolis—St. Peter's Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Ottawa—Church of the Holy Comforter, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Riley—Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Salina—Christ Church, Wo. Aux., Sp. for Deaconess' Home, China.....	1 00
Topeka—Bethany Branch Wo. Aux., for "Bishop Vail" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00
Miscellaneous—Wo. Aux., Sp. for Deaconess' Home, China.....	1 00

LONG ISLAND—\$3 193.73

Babylon—Contents of Missionary Box No. 81,051, General.....	3 30
Brooklyn—Christ Church, General.....	50 00
(Heights)—Grace, Mr. William G. Low, Sp. for Bishop Holly's church in Haiti..	3,000 00
St. Mary's, Foreign.....	71 58
College Point—St. Paul's Chapel S. S.* (additional), General.....	1 00
Hempstead—St. George's, Domestic.....	19 00
Jamaica—Grace, Systematic Offering Plan, General.....	28 70
Little Neck—Zion, Domestic.....	5 00
Setauket—Caroline Church, Missionary Box No. 91,261, General.....	2 00
Smithtown—St. James', Foreign.....	13 15

LOUISIANA—\$3.75

Williamsport—St. Stephen's, General (of which "Tithe," "\$3").....	3 75
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MAINE—\$33.00

Auburn—Heavenly Rest, General.....	2 00
Brunswick—Mrs. A. H. Holmes, General.....	3 00
Portland—St. Luke's Cathedral, Domestic and Foreign.....	28 00

MARYLAND—\$142.91

Baltimore City—Ascension S. S., for "Alice Fair" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Grace, Wo. Aux., for Bishop Hare's Indian work, South Dakota.....	5 00
Baltimore Co. (Catonsville)—St. Timothy's S. S.,* General.....	17 50
(Towson)—Trinity Church S. S., Sp. for Wuhu Church and Clergy House Fund.....	62 78
Carroll Co. (Westminster)—Through the order of the Holy Cross, Sp. for Rev. Paulus Moort, Africa.....	1 12
Prince George Co. (Aguasco)—St. Paul's Parish, Foreign.....	4 00
(Bladensburg)—B. O. Lowndes, General (Hyattsville)—St. Matthew's Parish, All Saints' Chapel, General.....	2 00
St. Mary's Co. (Mechanicsville)—All Faith Parish, General.....	2 81
	7 70

MASSACHUSETTS—\$4,177.46

Boston (West Roxbury)—Emmanuel Church, Wo. Aux., Sp. for "Loving Friends"	
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crib, St. Mary's Orphanage, Shanghai, China.....	2 50
Trinity Church, "A Member," for Haiti..	10 00
Miss Mason, Domestic.....	3,000 00
Cambridge—St. James', Wo. Aux., Sp. for Rev. T. S. Tyng's insurance dues.....	12 50
Clinton—Church of the Good Shepherd, Foreign.....	17 69
Fitchburg—Christ Church, "A Member," Wo. Aux., for salary of Miss Woodruff, Africa.....	150 00
Great Barrington—St. James', Foreign....	14 03
Lawrence—Grace, Domestic.....	40 04
Lenox—Trinity Church, Domestic.....	787 00
Longwood—Church of Our Saviour, Domestic.....	13 70
North Adams—St. John's, Sp. for College of Sisters of Bethany, Topeka, Kansas..	100 00
Stockbridge—St. Paul's, Domestic, \$20; Foreign, \$10.....	30 00

MICHIGAN—\$110.00

Detroit—St. John's, Estate of the late Mrs. Pratt, Foreign.....	100 00
Fenton—St. Jude's S. S.,* General.....	10 00

MILWAUKEE—\$7.60

Watertown—St. Paul's, Sp. for Bishop McKim, Japan.....	7 60
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MINNESOTA—\$14.00

Wabasha—Grace S. S., General.....	14 00
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MISSISSIPPI—\$2.50

Magnolia—Church of the Redeemer, General.....	1 10
Summit—Christ Church, General.....	1 40

MISSOURI—\$6.30

St. Louis—St. Mark's, Sp. for Deaf Mute Mission.....	6 30
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NEWARK—\$42.00

Montclair—St. Luke's, Sp. for Bishop Talbot, Wyoming and Idaho, \$5; Wo. Aux., General, \$25.....	30 00
Orange (East)—Mite Box No. 35,558, General.....	12 00

NEW HAMPSHIRE—\$48.73

Ashland—Branch Wo. Aux., General.....	3 04
Concord—St. Paul's, General.....	20 69
Plymouth—Holderness School, Chapel Holy Cross, Domestic and Foreign.....	20 00
Miscellaneous—Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	5 00

NEW JERSEY—\$238.00

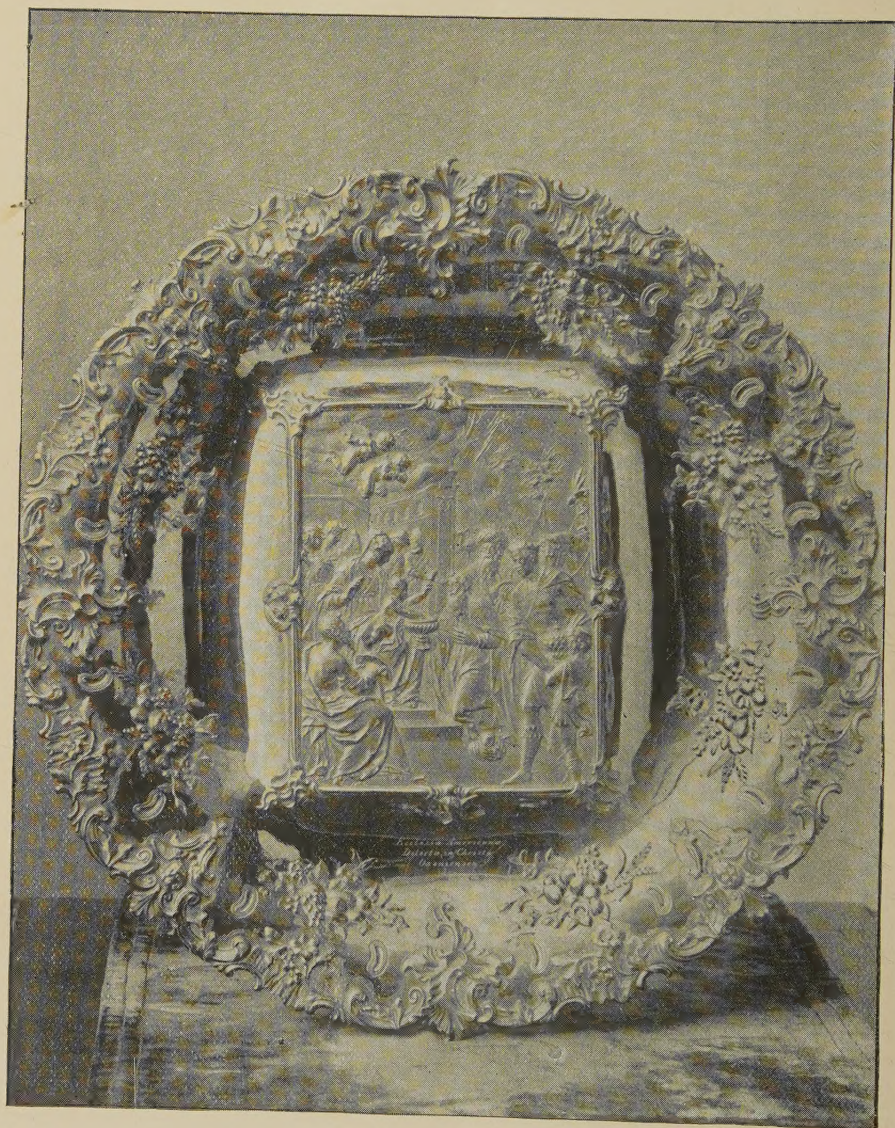
Atlantic City—Ascension, General.....	5 00
Camden—St. Paul's, "E. R. S." General, \$25; Rev. E. A. Penick, Colored, \$15; Wo. Aux., for "Bishop Scarborough" scholarship, Trinity School, Tokyo, Japan, \$70.....	110 00
Mount Holly—St. Andrew's, Colored.....	13 00
Trinity Church S. S., for "Risdon" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Princeton—Trinity Church, Domestic, \$5; Branch Wo. Aux., for "Louisa C. Tut-hill" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	45 00
Vineland—Trinity Church, Mrs. C. H. Graff, for "Charles H. Graff" scholarship, High School, Cuttington, Africa.....	40 00

NEW YORK—\$1,473.64

Mamaroneck—St. Thomas', Domestic.....	40 70
Matteawan—St. Luke's, Wo. Aux., Sp. for China and Japan Christmas gifts.....	2 75
Mount Vernon—Ascension, Branch Wo. Aux., Sp. for Bishop Schereschewsky, China.....	2 03

New York—Holy Trinity Church, "Cheerful Givers" of Holy Trinity Orphanage, Junior Aux., Sp. for Miss Carter's work in Minnesota		1 81
St. Luke's Hospital, General		18 10
"A Friend," Sp. for Bishop Holly's travelling expenses		250 00
John Sherman Hoyt, General		50 00
H. C. Farnestock, General		1,000 00
"Anonymous," General		1 00
F. N. J. C., General		15 00
Miss C. Jay, Wo. Aux., Sp. for Foreign Christmas gifts		5 00
Nyack—Grace, General		30 25
Pearl River—Miss Helen M. Mackenzie, General		1 00
White Plains—Grace, Wo. Aux., Foreign		56 00
NORTH CAROLINA—\$8.16		
Henderson Co.—Calvary, General		8 00
Lincoln Co.—Church of Our Saviour, Foreign		16
OHIO—\$82.63		
Cleveland—St. Peter's Mission, Domestic and Foreign		2 19
Huron—Christ Church, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China		10 00
Monroeville—Zion, Wo. Aux., Foreign		5 00
Mount Vernon—St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China		15 00
Norwalk—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China		10 00
Toledo—Trinity Church, Domestic (of which Wo. Aux., \$5), \$29.50; Foreign, \$10.94		40 44
PENNSYLVANIA—\$21.00		
Philadelphia—St. Thomas', Wo. Aux., Sp. for Deaconess' Home, China		10 00
Rev. A. L. Elwyn, Sp. toward paying off debt of Holy Trinity Church, Port-au-Prince, Haiti		6 00
"L. F. A.," General		5 00
PITTSBURGH—\$42.67		
Pittsburgh—Calvary, Colored		42 67
QUINCY—\$25.00		
Henry—St. John's S. S., General		9 00
Lacon—St. John's S. S., General		2 00
Peoria—J. A. and Nettie Dickinson, General, \$3; Domestic and Foreign, \$2		5 00
Miscellaneous—Through Rev. P. K. Hammond, General		9 00
RHODE ISLAND—\$140.87		
Newport—St. John's, Zabrske Missionary Society, Foreign		10 00
Zion, Domestic		130 87
Providence—Grace, Colored		10 00
SOUTH CAROLINA—\$0.50		
Beaufort—"Anonymous," through Wo. Aux., General		50
SOUTHERN OHIO—\$2.43		
Cincinnati—St. Mark's Deaf Mute Mission, General		1 20
Dayton—St. Clement's Deaf Mute Mission, General		1 23
SOUTHERN VIRGINIA—\$61.19		
Dinwiddie Co. (Petersburg)—Grace, Wo. Aux. for St. John's College, Shanghai, China, \$25; Sp. for Rev. Mr. Patton's School, Japan, \$25		50 00
Lunenburg Co.—St. John's, General		2 58
Nottoway Co.—St. Luke's, General		4 31
Wythe Co. (Wytheville)—St. John's, General		4 30
VERMONT—\$91.87		
Brattleboro'—St. Michael's, Foreign		1 00
Cambridgeboro'—Holy Cross, Foreign		25
Cambridge Centre—Holy Apostles', General		75
Jericho—Calvary S. S., Foreign		12
Poultney—St. John's, Domestic, \$4.75; Foreign, \$3		7 75
Royalton—St. Paul's, General		2 00
Miscellaneous—Wo. Aux., Sp. for Bishop McKim, Japan		50 00
"Anonymous," Sp. for Bishop McKim, Japan		30 00
VIRGINIA—\$33.18		
Clarke Co. (Wickliffe)—Missionary Society, Sp. for Mr. Osuga, for orphanage for girls, Tokyo, Japan		10 00
Culpeper Co. (Ridley)—Christ and St. Paul's Churches, for Japan		8 00
Hanover Co. (Oliver)—Fork Church S. S., Junior Aux., Sp. for Mr. Osuga's orphanage, Japan		5 25
Warren Co. (Front Royal)—Calvary, for China		3 93
Spotsylvania Co. (Fredericksburg)—Miss S. M. Broxton, Wo. Aux., Sp. for Oji orphanage, Japan		6 00
WESTERN MICHIGAN—\$31.25		
Hastings—Emmanuel Church, Wo. Aux., for "E. E. Robinson" scholarship, St. Elizabeth's School, South Dakota		6 25
Kalamazoo—St. Luke's, Wo. Aux., Colored, \$10; "Dr. Cumming" scholarship, St. Paul's School, Yankton, South Dakota, \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$5		25 00
WEST MISSOURI—\$5.11		
Kansas City—Through Rev. J. S. Smith, Colored		1 00
St. Joseph—Christ Church, "Tithed Fund," Foreign		4 11
WESTERN NEW YORK—\$75.15		
Geneva—Trinity Church (of which "A Member," \$10), Foreign		30 00
Rochester—St. Andrew's, China Guild, for "China Guild" scholarship, St. Mary's Hall, Shanghai, China		25 00
Miscellaneous—Junior Branch Wo. Aux., for "Sybil Carter" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$7.40; Sp. for "Mary E. Hart" scholarship, Rev. Mr. Dooman's School, Nara, Japan, \$9.75; Wo. Aux., "Thank Offering," for Africa, \$3		20 15
WEST VIRGINIA—\$40.38		
Ripley—St. John's, Domestic, \$1.42; Foreign, \$1.42		2 84
Romney—St. Stephen's, General		5 00
Shepherdstown—Trinity Church, Foreign		12 54
Wheeling—St. Luke's, Wo. Aux., for "Henry Hobart Morrell" scholarship, St. Mary's Hall, Shanghai, China		20 00
NORTH DAKOTA—\$14.35		
Lakota—Church of the Good Shepherd, General		12 25
Larimore—Mission, General		2 10
SOUTH DAKOTA—\$12,511.75		
Lower Brule Mission—Church of the Holy Comforter, Domestic, \$1; Foreign, \$1		2 00
St. Alban's, Domestic, 35 cts.; Foreign, 40 cts		75
Church of the Messiah, Domestic, 30 cts; Foreign, 30 cts		60
Holy Faith Station, Domestic, 25 cts.; Foreign, 25 cts		50

Holy Name Station, Domestic, 30 cts.;			MISCELLANEOUS—\$540.02	
Foreign, 30 cts.....	60		St. Andrew's Brotherhood, Sp. for salary	
<i>Sioux Falls</i> —Rt. Rev. William H. Hare,			of Mrs. Evans	359 78
D.D., trustee, from estate of John H.			Dividend on five shares American News	
Nettleton, for education of the In-			Company stock, from estate of Mrs.	
dians: Sp. for St. Elizabeth's School,			Anna T. B. DeWitt, for "Clinton T.	
South Dakota, \$946.96; to be invested,			DeWitt" (In Memoriam) scholarship,	
\$11,553.04.....	12,500 00		St. Mary's School, South Dakota.....	95 00
<i>Sisseton Agency</i> —St. John Baptist's			From gift of Mrs. St. George T. Campbell,	
Chapel, Wo. Aux., Domestic, \$2; In-	7 30		Philadelphia, Pa., for "Virginia"	
dian, \$2; Colored, \$1.30; Foreign, \$2...			scholarship, St. John's School, South	
			Dakota	60 00
			Dividend, Domestic.....	15 00
			In memory Dorsey W. H. Schenck, Gen-	
			eral.....	10 00
			"H. S. B." Domestic	5 00
			Offering of Swedish Missions, General.....	4 24
THE PLATTE—\$1.64			LEGACIES—\$75.00	
<i>Callaway</i> —Holy Trinity Church, Mission-	24		Pa., Philadelphia—Estate of Rev. James	
ary Boxes, General	12		Saul, D.D., Domestic, \$25; Colored, \$25;	
<i>Eddyville</i> —Missionary Boxes, General	57		Foreign, \$25.....	75 00
<i>Elwood</i> —Missionary Boxes, General.....	71			
<i>Oconto</i> —Missionary Boxes, General.....			Receipts for the month.....	<u>\$24,836 04</u>
WYOMING AND IDAHO—\$2.00				
<i>Idaho.</i>				
<i>Ketchum</i> —St. Thomas', Domestic.....	2 00			



THE GOLD ALMS-BASIN IN WHICH THE UNITED OFFERING OF THE WOMAN'S
AUXILIARY WAS RECEIVED.